The Law of Moses The Path to a Global Utopia

How the Torah of Moses Can Establish a Unique Utopian World

By

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Chapter One

The speed of changes that occur in technologies, materials, and the environment creates a special burden on the individual whose cognitive perception does not develop at the same speed as the changes themselves.

According to Piaget, the mental development of a person, which begins with birth and ends with maturity, is likened to organic growth. Similarly, the learning process consists of a number of stages that rely on each other to create the whole, the learning balance.

In addition, unlike stable and static physical development, mental development is a gradual structure similar to the construction of a large building, which reaches mental balance following actions that assimilate the external world into the mental structures that have already been built.

Those actions or thoughts adapt to them and readjust themselves, when any action — whether it is a movement, thought, or emotion — responds to some need. Need is always the manifestation of an imbalance that appears when something changes outside of us or within ourselves [1]).

Since the beginning of time, society has had a "code of conduct" that is acceptable to society versus "unacceptable behavior".

As long as a person lived within their family framework, starting with their nuclear family, their parents, brothers, and sisters, and ending with their

1 Jean Piaget, Six Essays on Mental Development, translated by Eliyahu Porat, Merhavia Sifrit Poalim, 1969. Hebrew

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extended family, their grandparents' family, there was no problem with behavior [2]).

The family itself took care to educate and guide the person in what was acceptable versus what was unacceptable.

Even when several extended families united into one tribe, the members of the tribe still treated each other as members of a larger extended family, since there was also a certain family kinship among the members of the tribe itself.

The transformation of the tribes into a larger ethnic group, with their connection to tribes that were also much more distantly related, established the initial basis for establishing accepted rules of conduct for everyone. These were the defining rules of the public and everyone was obliged to act according to the accepted practice of the ethnic group.

2 A common approach is that when a family does not act in accordance with "accepted procedure", it is considered a "dysfunctional" family, an argument that is used mainly during a trial to demand a "relief" in the sentence for the accused. As if the accused is not solely "responsible" for his "deviant" behavior, but rather that it is a result of his family not "functioning" in a "normal" manner. Of course, this constitutes a fundamental contradiction when, on the one hand, there is massive "preaching" from interested parties who claim that a nuclear family of father, mother, and children, as it was "in the past" is no longer the "exclusive" type of family and that there are other types of "standard" families, such as a single-parent family and/or a same-sex family, which, according to those preachers, do not pose a problem in raising children "normally". Therefore, when a person "grown up" in a single-parent and/or same-sex family commits offenses, it would be hypocrisy of the first order to request a reduction in the sentence for this reason. Since, in light of the above-mentioned preaching, a single-parent and/or same-sex family is a completely "normal" family. Therefore, for this reason, it is a "functioning" family like all other "functioning" families in a completely normal manner. This does not mean that all offenders come from a single-parent and/or same-sex family, but rather that such a single-parent and same-sex family should be seen as a "normal" family and hence this excuse should not be used to mitigate the punishment of offenders who come from such a "normal" family.

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Over the years, society has evolved beyond the extended family or the tribe or the people and has become increasingly based on relationships other than family relationships. These relationships are referred to, among other things, as legal relationships.

The postmodernity of today's international society no longer sees political borders as a limit that can stop relationships, and therefore relationships between most people are increasingly becoming contractual relationships. That is, a relationship based primarily on a written contract between the parties.

The transition from face-to-face relationships to contractual relationships was created following the urbanization that many countries in the world experienced. Thus, various groups of people moved from communities to a cluster of individuals who barely maintain social contact with each other [3]). "Naturally," people in these clusters try to connect with those similar to them, for example in various settings such as clubs and/or a country club of any kind. People also connect with groups, such as a church and/or clubs based on a different association.

3 If we add to this the revolution that "social media" has brought about in that people from different parts of the world can communicate with each other without any problem. On the other hand, the same "social media" has led to the cultivation of virtual relationships instead of relationships that also include physical contact and closeness. Thus, in fact, a person may have dozens of "virtual friends" on "social media", but in reality he has no human contact with anyone. His entire relationship with the world is at his fingertips as he handles the computer keyboard and/or other smart device in his possession.

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In fact, in the ongoing relationship of those same types of people with other people, it is done solely on a contractual basis, usually a written contract, and not on the basis of any personal relationships.

Admittedly, various people ask to be treated personally, but this will not stand the test of reality when that person claims and demands to actually receive what was promised to him orally. They will immediately demand from him written proof and/or a contract or agreement of any kind that exists to "confirm" the promise made orally.

In this way, people use a system of contracts and agreements to establish relationships with others. Although there were systems of relationships based on contracts and agreements in the past, in communities where people lived and lived together, including through family ties, face-to-face relationships had more meaning and weight than they do today.

Therefore, when the ongoing relationship between the parties breaks down, they seek a remedy that may resolve the remaining dispute between them. This remedy can come in various forms and usually the type of remedy will be related to the type of relationship that exists between the parties.

When it comes to a face-to-face relationship, a remedy may take a different form than a remedy that comes following a contractual relationship.

Of course, in between, there may be various forms of remedy that aim to resolve the conflict that exists between the parties.

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Law and Justice have a long tradition. For the first time, the law was based on a divine commandment as proposed in the Ten Commandments that the Israelites received in the wilderness.

To this day, most of the world's moral laws are based on the Ten Commandments. However, beyond that, there is a very precise outline in the Torah of the accepted system of relationships between humans.

This system underpins Hebrew law but also other legal systems based on Judeo-Christian beliefs.

True, this statement is perceived as completely utopian, after all, anyone who watches the world sees conflicts occurring, some of which are at least conflicts based on political grounds, demands and political aspirations contrary to the approach of a "borderless" world, which part of the public aspires to achieve.

If we look at the characteristics of the legal system, we see a very interesting phenomenon. For example, Hart, emphasizes that the legal system inherently classifies events, objects, and people into categories that are generally adapted to the way of thinking that is convenient for the system itself [4]).

Saltman, also shows, for example, that once a judge reaches a decision, he is actually evaluating the behavior of the parties according to some criteria [5]).

4 Hart H.L.A 1965, The concept of law, Oxford Blackwell pp.121

5 Saltman M. 1991 The Demise of Reasonable Man, Transction pub. London pp.63

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From this it is more or less possible to identify that the legal system should not care who falls into a category but rather adapt the situation to the category.

The judge effectively becomes the one who sorts between the categories using reasonable discretion. This is done while evaluating accepted "tests" in favor of the case. Beyond that, the discretion of the legal system becomes the power to choose between several alternatives, each of which is legal [6]).

According to Moore, there are three approaches that classify different legal methods. The first is dichotomy, that is, dividing a whole into two parts or two groups, separating into two opposing parts.

That is, dichotomy of social changes, emphasizing the social part. In this division, societies are divided when they have a part of society that is modern and the other part that is not modern [7]).

The second approach, according to Moore, refers to the development that focuses mainly on laws from a decentralized political system to a centralized political system.

In such a case, disputes are resolved through the comparison of laws and lawyers act at the level of researchers to find such comparisons.

6 Englander J. 1990 Introduction to Legal Theory, Jerusalem Diamond Publishing, 29 copies, Hebrew

7 Moore s.f. 1978 Law as process — an anthropology approach , London pp. 215.

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While the third approach, according to Moore, refers to the procedure. This is a process of negotiation between the parties on the one hand and a judgment on the other hand, an unambiguous determination of the outcome [8]).

Part of the role of the legal system is to resolve disputes. According to Gulliver , there are two main ways to resolve a dispute in society: negotiation between the parties and adjudication by a third party [9]).

That is, two disputing parties can resolve their problems through negotiation and/ or through adjudication by a third party. The legal system is characterized by activity through both of these ways. The judge can ask the parties to come out and reach an agreement or he will decide the issue.

According to Gulliver, a more modern society can be identified by the fact that it tends to end disputes through the adjudication of a third party, usually a court [10]).

This is because, according to Obert , the law in an industrialized society is not only concerned with establishing peace and resolving disputes, but is also intensively concerned, among other things, with preserving the interests of individuals [11]).

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8 Ibid: pp. 217

9 Gulliver P.H. 1969 *Dispute Settlement without Courts* in Gluckman M. 1969, *Law in Culture and Society* Aldine pub. Chicago pp. 17

10 Ibid: pp. 17

11 Aubert V. 1969 Law as a Way of Resolving Conflicts in L. Nader 1969 Law in Culture C& Society Aldine pub Chicago pp. 282

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Thus, the legal system becomes the leader in resolving all conflicts in modern society. This is instead of resolving conflicts on the basis of the principles of social order as is customary in more traditional societies.

For example, conflicts within the family in the case of inheritance, which were once decided in more traditional societies through the influence of respected people in the community who seek to end the conflict through negotiations, are increasingly being decided in court where the parties expect to receive a decision in their favor.

First, we must refer to a term that basically determines the existing relationship between people in a given society, "accountability." According to the principle of accountability, which regularly applies to organizations, the organization is obligated to present its work to its stakeholders. "Accountability" means, according to the Logman dictionary, the ability to take responsibility for the results of your actions and the willingness to explain them and withstand criticism of them [12]).

The concept comes from the fields of business and accounting, meaning the ability of a business company to explain and justify its actions to its stakeholders [13]).

12 Logman dictionary https://www.ldoceonline.com/dictionary/accountable#accountable__2

13 "Heads of an accountable organization know that after a defined period of time they must report on their actions, and between one reporting date and another they act with the feeling that success will earn them positive rewards, while failure - negative rewards. It is possible to distinguish between two types of accountability: accountability for a professional way of working, and accountability for results, or outputs." The concept of accountability has three components: responsibility, commitment in the sense of meeting certain standards, and transparency - giving an account. See, for example, Yitzhak Friedman. The Community School - Theory and Practice

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In the context of an individual, he is also legally obligated to some degree of personal responsibility. The legislator in various countries determines two situations in which a person may be. From the beginning of his life until the specific age that the legislator has determined, the person is under the responsibility of a guardian.

This can be a natural guardian such as his biological parents and/or a guardian appointed by the court. After the determining age, a person becomes responsible for his actions, words and signature and is obliged to account for actions that he has done and/or have been done on his behalf.

When a person is at the special age that the legislator has determined as the age of personal responsibility, but for various reasons cannot be responsible for his actions, the court may intervene and appoint an appointed guardian for that person who will be responsible for that person's actions.

The guardian, whether a natural and/or appointed guardian, becomes responsible for the person over whom he is appointed, therefore the guardian becomes the address for any problem that that person committed while under the guardian's responsibility.

This method creates a kind of "uniformity" in which everyone in a given company will be legally responsible for their actions. Whether it is a private

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Jerusalem: Y. L. Magnes Publishing House 1990 Hebrew

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individual or a public organization, the person responsible for that country's audit institutions is accountable for their activities.

A commercial organization, in some countries, in addition to being accountable to stakeholders who are partners in that commercial entity, must also be accountable to tax authorities, legal authorities, and the regulator in charge of that industry.

As mentioned, in a contractual relationship, the participants may receive relief from a legal system that has an enforcement system. Throughout the Western world, there is more or less the same hierarchy of legal systems, commonly referred to as the "judicial branch."

This branch is supposed to be separate from the governmental system in accordance with the separation of powers that is supposed to be practiced in various countries.

The legal system generally consists of three levels of court: the Supreme Court, the District Court, and the Magistrates' Court. The Supreme Court is the highest court in the country and is the highest judicial institution in the country. The main functions of the Supreme Court are to hear appeals from district court decisions and to act as the High Court of Justice of first instance.

Part of the function of the Supreme Court is to sit as the first instance as the High Court of Justice. In this framework, the court hears petitions filed against state authorities and other bodies that perform public functions in

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the country. It is within the authority of this court to hear any matter that it deems necessary to provide relief in the interests of justice and that is not within the jurisdiction of another court or tribunal.

The District Court hears civil lawsuits in claims for large amounts that each state determines. The District Court also hears criminal proceedings in offenses that are punishable by imprisonment. Here too, there may be a limit on the length of imprisonment that a court is authorized to impose on a defendant.

The District Court also serves as the authority to hear appeals from the Magistrate's Courts, and all courts parallel to the Magistrate's Court, such as the Juvenile Court, the Family Court, and the like.

The District Court also has the authority to sit as a court for various administrative matters. In addition, the District Court has "residual jurisdiction" in the civil and criminal fields, meaning the authority to hear any matter that is not within the jurisdiction of another court.

In addition, there are courts for administrative matters such as an administrative petition, which is a petition against a decision of an authority on a given matter. An administrative appeal, against decisions of a particular authority and an administrative claim, a claim for civil relief whose cause is any administrative matter.

The Magistrate's Court is the lower court, constituting the first instance for most civil disputes and criminal cases. It can hear civil matters. The

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Magistrate's Court hears claims of low value, and claims concerning possession of real estate, use of real estate and dissolution of a land partnership. The Magistrate's Court hears criminal matters for offenses punishable by fewer years of imprisonment. This is a court that usually sits with a single judge.

The Magistrate's Court also includes courts for specific matters such as the Family Court, the Small Claims Court, which deals mainly with consumer issues, and the Local Court, which hears offenses within the jurisdiction of local authorities.

Mainly in the field of supervision and enforcement of bylaws within a local jurisdiction. Traffic court hears traffic offenses, juvenile court, and more.

Every legal system is supposed to derive its legitimacy from a system established in the country that operates the relevant system. In general, it can be seen that these systems depend mainly on three factors: Legislation of the legislative authority that creates the law book of that country.

A precedent set by the legal system that discussed the same or similar issue in the past, and the ruling of a court, usually the Supreme Court in that system, becomes a determination that must be taken into account in future rulings. In addition, there are legal systems that also rely on the customs practiced in the same culture to determine their rulings [14]).

14 E. Shapira A. B. Bracha 1978 Public Law Tel Aviv Broadcasting University Press p. 34 Hebrew

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Despite the requirement for separation of powers, there is a certain influence of the legislative and executive authorities on the judicial authority.

First, determining a procedure for appointing judges. Also, regulation for approving representatives, lawyers, notaries, and the like. Also determining a mechanism to assist in managing the legal system, court clerks and management, security, and more.

As stated, in accordance with the separation of powers, the judicial authority is supposed to be completely independent.

However, whether judges are appointed by a committee on behalf of the legislative authority, and/or by appointment by the executive authority, and even by personal elections by the public, all these processes require legislative approval, which always involves the other authorities.

Thus, there is no way to avoid the intervention of the other authorities in everything that happens in the judiciary. When the political system is the one that chooses the judges, there is a certain "defective" taste. Especially when there is a significant influence of the political system in essence on the judicial system. Thus, it is not surprising that part of the public does not see the judicial system as an objective system.

Of course, there will be regimes in which the judiciary is an executive branch of the executive branch, the government or the president in the regime in question. In such a case, the legislative branch is also an

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executive branch of the executive branch, the government or the president. Thus, it is not surprising that the judiciary and the legislative branch act in accordance with the instructions of the executive branch.

In such a case, there is in fact no separation of powers, but rather a division of functions in which the legislative branch and the judiciary constitute executive departments of the executive branch, which ostensibly presents to the outside that it has a separation of powers and that each authority is supposedly "independent", but everything is conducted under the close supervision of the executive branch.

Since, as mentioned, there is no independent judicial branch, as a result, the executive branch must be seen as the most important branch in the perception of the residents, even in democratic regimes.

Therefore, efforts are usually made to manage the executive branch and not the legislative branch, which is usually subordinated to the emissaries of the executive branch itself. Thus, even the legislative branch in democratic regimes is not an independent branch and becomes an arm of the executive branch.

In non-democratic regimes, the judiciary becomes an executive arm of the executive branch.

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As was evident, for example, during the rule of the German Socialist Party in Germany in the 1930s and 1940s. When the judiciary would essentially carry out the instructions passed to it by the executive branch [15]).

There are ostensibly democratic regimes in which there is in fact no separation between the three branches of government.

When the executive branch, for example, is mixed with the legislative branch. In other words, members of parliament themselves serve as ministers in the government. If, to the same extent, in the same political system the government finances the judges, then the result is that the various branches constitute an arm of the executive branch that controls the entire system itself.

15 Law and Justice in the Third Reich https://encyclopedia.ushmm.org/content/en/article/law-and-justice-in-the-third-reich

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Chapter Two

“Social justice” was the driving force behind the socialist revolution. The idea behind it was to allow the lower class, at the time the working class, Peasants and others without status, the possibility of changing their social status.

From a study of the development of the industrial revolution, it appears that the new industrialists were not necessarily from the old aristocratic class. Rather, they were creative people, resourceful, determined, and inventive, who managed to turn their personal skills into capital.

For example, the term nouveau riche (newly rich) was a witty and humorous way of mocking those new rich people who were not members of the aristocracy and who tried to adopt the "noble" style of the aristocracy. Literature often presents the struggles and developments of this period.

From this, the picture can be presented in a slightly different way than that drawn by the adherents of socialism, who took over all the means of transmitting information in the world.

Today, as stated, almost every member state of the United Nations is obliged, in accordance with the United Nations Convention, to participate in the International Labor Organization (ILO).

This organization, which serves as an agency of the United Nations, aims to strengthen the status of workers, improve working conditions and, above

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all, prevent exploitation of workers while ensuring worker safety in the workplace.

The conventions adopted by the World Labor Organization constitute a labor standard for all member states of this organization. In 1998, the ILO Declaration on Fundamental Principles and Rights at Work was adopted. This declaration regulates the labor standards applicable in the countries of the organization [16]).

In many countries around the world, there are cognitive laws in the field of labor. Cognitive law is a term that originates in legal literature, its discipline is "binding".

An example of the use of the word cognate can be found in cognate laws such as the Minimum Wage Law, even if when there is an agreement between an employer and an employee, the employer cannot pay less than the minimum wage set by law.

Additional cognitive laws can be found in the Compensation Law, the Equal Employment Opportunity Law, women's labor laws, laws that determine the employer-employee relationship system that requires.

For example, the employer to pay part of the employee's pension, national insurance and various insurances, as well as, reference to the SA-8000

16 International Labour Organization, https://www.britannica.com/topic/International-Labour-Organization

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social commitment standard, based on the principles of social responsibility as determined by the International Labor Organization [17]).

The socialist movements in the world were not satisfied with improving the living conditions of workers, but demanded to be full partners in the management of the state.

Thus, many socialist organizations began to participate in elections in various countries. From time to time, such organizations succeeded in taking control of both the legislative and executive branches of that country.

The participation of such organizations in government sometimes dictated an agenda aimed at changing the socio-economic perception while wanting to replace the government and turn it into a government in which only the socialist party would be exclusive.

The idea of "social justice," cultivated by socialist movements, appealed primarily to the intelligentsia, who saw this idea as an important element worthy of struggle.

Thus, in various parts of the world, more and more intellectuals began to identify with the plurilateral and see themselves as messengers of that

17 The standard includes nine chapters, which are: child labor; forced labor; safety and health in the workplace; the right to organize; non-discrimination of employees; permissible disciplinary measures; working hours; wages and management of a social responsibility system. The essence of the standard is to improve working conditions and workers' rights around the world. A requirement for such a standard was met in an Israeli standard known as Standard 10000 by the Standards Institution for Social Responsibility. Unifying all existing standards under one title of the SA-8000 standard brings uniformity in the perception of the status of the worker in the world's employment system.

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socialist revolution, fighting the capitalist "exploiter" in favor of "global social justice."

The romantic conception of the intellectual elite saw socialism as a significant ideal to be cultivated and fought for. Literature is full of incidents describing the cultivation of intellectuals, who see social revolution and socialism as the "right" way to run human society.

Of course, it is very romantic to see people willing to give up their own in order to help others who have nothing. Such a dreamy approach is not consistent with the reality in which people are more selfish and possessive, loving what belongs to others more than they are willing to pass on their own to others.

The Soviet Revolution brought global recognition to the ability of workers to change the political map and control their own destiny, while involving all strata of society for the common good. The idea of a solidary community was particularly attractive in light of the increasing urbanization and the social alienation that followed.

Especially when migrant workers came from rural areas to the city to work, and settled on the outskirts of workplaces, establishing unplanned slums and slums that lacked any urban services, sanitation, or resources that would make life easier for residents.

As mentioned, the Soviet Revolution brought a "new spirit" of hope in which, through organization, people without status could change their social

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status and even achieve achievements, which they could not do when they were in the "vicious circle" of slums, surrounded by poverty and deprivation, which inevitably led to crime and a disorderly lifestyle, to say the least [18]).

The famous socialist slogan is “To each according to his needs and from each according to his ability”, which opens the door to sharing, brotherhood and reciprocity, while disconnecting the goods and/or services from the consideration paid for them.

Which may also lead consumers who do not have the means to enjoy goods and services that they could not obtain before.

This is especially true of education and medical services, which clearly constitute a variable that may advance populations that without the means could not enjoy them.

When education must be paid for, which may pay off and lead to a higher income, people with low incomes were forced to spend their money on food and housing, and could not finance education for their children, who were also trapped in the cycle of low income, due to lack of education [19]).

18 See for example Tigges, L.M., Browne, I. & Green, G.P. (1998). Social Isolation of the Urban Poor. Sociological Quarterly 39(1), 53-77

19 Engel's Law states that the lower the income, the higher the percentage spent on food and housing - for example, a person who earns $2,000 per month and has to pay $1,000 in rent and $1,000 for food, then the percentage of housing costs will be 50% of his income, as well as the percentage of food costs. However, if the same person earns $4,000 per month and pays the same amounts for food and housing, then the percentage of food will be only 25% of his salary and the same percentage of housing - so that person will have 50% of his salary left to finance other costs beyond food and housing. From Maot /www.maot.co.il/lex6/glossary/g_1315.php

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Likewise, when a person with a low income is sick and his family has to pay for medical services, the chances are that that person may die even from a relatively simple disease that can be cured.

Likewise, the cost of medicines may place a heavy burden on the family budget, and therefore it can be assumed that the life expectancy of people with low incomes will be much lower than people from a higher class [20]).

A change in the living conditions of the masses in the situation described above was perceived as an ideal and a proper and just way of life. Especially when the group, through joint means, was able to achieve significant achievements such as the purchase of equipment and goods that an individual could not purchase on their own.

Thus, while also sharing the public purse, all participants were able to enjoy a way of life that they previously could not afford.

Commune life appealed mainly to those "revolutionaries" of the 1960s in the US, those who claimed liberation from the "burden" of the traditional family, preaching a life of "free love", without discrimination and without "social restrictions" of any kind.

While wanting to rebel against the Vietnam War, discrimination and other social issues, many young Americans gathered under the slogans of "free love" and "a world without borders", which would involve all the

20 See for example Ludwig, Jens, Greg Duncan, Lisa Gennetian, Lawrence R. Katz, Ronald Kessler, Jeffrey R. Kling, and Lisa Sanbonmatsu. Neighborhood Effects on the Long-Term Well-Being of Low-Income Adults From All Five Sites of the Moving to Opportunity Experiment, 2008-2010

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inhabitants of the earth into a more "just" social fabric. When the regime preferred that global social fabric, it would be socialism, perceived as the most "ideal and just" system existing in the world.

What could be more "noble" than providing all the means for a talented child to fulfill his or her inherent potential?

After all, many talented people in the world, it is conceivable, were unable to realize their potential due to financial difficulties and/or because they were born into the "wrong" family.

Thus, if socialism, which is a sharing between all people for the common good, were allowed, all those talented people would be able to realize their potential and contribute back to humanity.

The other approach, capitalism, was seen as the "number one enemy" of decent people, those workers who make the rich get richer.

The "exploited" worker was seen as enriching the "owner of the machine," the unfair "exploiter" who "steals" the worker's labor for his own benefit, while giving the worker pennies for his labor.

The "machine owner", the capitalist, is seen as anti-social, deserving of "condemnation" instead of "respect". Especially when that "machine owner" is connected to the central government which continues to promote the capitalists, while "exploiting" the workforce for its continued enrichment.

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In the United States, the "Democratic" Party jumped on the "bandwagon" of representing the working class and those who work in factories, who promote the American economy.

It called for a fight against "discrimination" and "finance" of the rich, while presenting Roosevelt's "New Deal" which they claimed saved the United States from the depression of the 1930s [21]).

In various places around the world, attempts began to establish communes and various cooperatives among people who identified with the socialist concept but did not want to move to and live in the Soviet Union, the "flagship" of socialism.

The Soviet Union exported its ideas to the countries of South America and Africa and even financed various rulers and encouraged them to "liberate" their countries from the "yoke of capitalism and international companies" that "exploited" the country for their own benefit.

Although in the first generation, the founders, in which all participants in the socialist regime are friends, know each other and are in the same state of life, socialism "works" and offers an idyll.

But the continuation always shifts to the total control of the ruling body, in order to prevent the implementers from exercising the ability to resist decisions that contradict the private interest of the public [22]).

21 Dinesh D'Souza United States of Socialism: Who's Behind It. Why It's Evil. How to Stop It.2020 A Macmillan Audio production from All Points Books

22 It is worth noting here George Orwell's book "Animal Farm", which shows how every socialist regime very quickly turns into a dictatorship with privileges for the ruler who no longer

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Those "revolutionaries" who came partly from among the students eventually reached the academic institutions and became the academic establishment that controls the narrative of education and enlightenment in most Western countries in the world [23]).

Thus, the grip and control of those "revolutionaries" of the past over the social and political narrative of the future, especially their control over the means of transmitting information in the world, academia, Hollywood and the media, transformed the way the world is presented.

For example, everyone knows that the communist regime was a dictatorial regime, as well as the Nazi regime, which was actually a regime of the German Socialist Party, was a dictatorship, as well as the regime of Mussolini, the chairman of the Socialist Party, the man of the left in Italy, was a fascist and dictatorial regime.

Thus, no one recognizes these regimes of terror as socialist regimes. This is despite the fact that all dictatorial regimes in the world are socialist.

The number of people in the world who were murdered in peacetime, directly and/or indirectly Indirect, by the socialist regimes of Mao in China, Stalin in the Soviet Union, Hitler, Mussolini, Pol Pot, the socialist

considers the average person, and the ruling body becomes exactly what they fought against in order to change and improve the situation of all workers.

23 It is worth noting here the student uprising in France in May 1968, an uprising that led to the halting of the French coup, the dissolution of the National Assembly and the announcement of new elections, and more. In addition, supposedly "revolutionary" students eventually became lecturers in academia with "revolutionary" views who created content appropriate to their "revolutionary" view, while completely eliminating anyone they perceived as "opposing" their view.

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directorates of South America, Africa and Asia, is greater than the deaths of all the world wars combined.

In addition to the deaths killed by the socialist regimes during wartime, this makes the socialist regimes the most murderous regimes created by man. And as secular atheistic regimes that deny God, the socialist regimes are far more murderous than all the wars of religion.

They are reminded of the murders committed by Islam in the name of its "religion". Murders known as the "tears of jihad" in which millions of people were murdered.

Below are the numbers of deaths due to jihad over 1400 years, in which 60 million Christians, 80 million Hindus, 10 million Buddhists and 120 million Africans were murdered, a total of 270 million were murdered by the messengers of Islam, this murder of these peoples is known as the "tears of jihad" [24]).

In addition, from the beginning of Islam, many Jews were murdered, as well as Muslims who murdered other Muslims, mainly all those who did not observe the "correct practice" prescribed by Islamic Sharia. As well as the deaths of wars fought between Shiite Muslims and Sunni Muslims and other Muslim sects in the world.

The question arises as to why socialism always borders on dictatorship? This is because in order to achieve "social justice", one central body is

24 From Bill Warner, Sharia Law for Non-Muslims, Islamic Politics Research Center Publishing, 2016; Bill Warner, Islamic Politics Research Center Publishinghttps://www.cspii.org/learn-political-islam

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needed, which determines the criteria for the "redistribution" of public wealth. That is, a central body that collects the wealth of the entire public and distributes it according to the criteria that that ruling body has established.

In order to "succeed" in the task of redistribution, the ruling body determines the quotas in advance. Determining the quotas, the tools, the conditions, the rules and procedures, requires a certain discipline on the part of those who implement them.

Therefore, the focus of control of a socialist regime will always be around the ruling body, while taking away the ability to react from the entire public, which becomes mere bystanders under the supervision of the central government.

Generally, people will not be happy to give to others before they consume themselves. That is, people usually donate their surpluses and not what they are supposed to consume.

Although the spirit of volunteerism and reciprocity is very important here, people still tend to take care of themselves and their family members before they start taking care of strangers.

Therefore, a tough system is needed that will force people to give up their own in order to give to others, to strangers who are not their relatives. Such a system must act toughly against those who evade and/or refuse to share their private wealth with others.

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The kibbutz movement, for example, began with a lot of altruism, sacrifice, and the beautiful ideals that accompanied the movement. But with the transition to the generation of sons and the generation of grandchildren, things no longer worked as they should have.

This is despite the fact that all sons born on the kibbutz underwent in-depth socialist "movement training."

"Movement training" was present in every socialist country that controlled the education system in a sweeping manner. The central government, through an institutional education system, instilled the movement's "values" and "ideals" into the second generation.

Through the media news system, the central government instilled the issues that were important for the governed to see, while channeling the truth or reality to a false place that does not exist at all.

Nevertheless, human nature is apparently not built for sharing and sacrificing over time.

The problem will always emerge in the second generation, when there is no longer a need for struggles to establish.

There is no benefit in saving, and there is no interest in "conquering" what needs to be conquered. Life becomes routine.

Routine causes an increase in current needs, which create the routine, and a search for other needs that break the routine.

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Therefore, when the term need is translated into a product, the ideal changes and becomes the desire to obtain products. Whether material products, which is the case in most cases, or spiritual products.

Thus, the desire to obtain outweighs the desire to contribute, and the second generation becomes a generation whose only concerns are centered on its own good.

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Chapter Three

The branch of phenomenology belongs to a philosophical field such as ethics, logic, and aesthetics. Phenomenology, from the Greek phenomenon "that which appears" as a stream in philosophy related to the theory of experience whose goal is to describe the process by which a certain experience reaches the consciousness and cognition of man. Hence the term phenomenology - the study of the process by which the phenomenon reaches our cognition [25]).

As mentioned, this field is unique in that it deals with human experience from a trend of studying human experience itself. That is, how we experience the material world from a functional aesthetic approach. That is, what do we sense? What do we feel? What do things mean to us? What is the place of memory in experience? [26])

The first thing I learned in my life is not to compare myself to others - everyone has pluses and minuses and therefore I cannot compare - now the pluses and minuses of a person are not on an objective scale at all. This is a subjective thought that is within the cultural trend of each person. In fact, a person can be considered successful in a certain society

25 See the entry Phenomenology from Wikipedia, the free encyclopedia https:/ / he.wikipedia.org/ wiki

26 A complex question for the perception that says when there are five senses, why is only one sense activated — vision? A question asked in Pallasmaa, J. (2007) The Eyes of the Skin: Architecture and the Senses. Part 2 (p.39-73)

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and the same person will be a failure in another society. Who determines what is successful and what is not, no one can know.

My father taught me that there are no stupid people in the world, but the actions people take are sometimes stupid. In fact, even smart people can sometimes act stupidly. Otherwise, how do we explain the phenomenon in which people who are considered smart and intelligent do actions that are considered stupid?

Are they smart in a certain area and stupid in another? Or is it precisely in this particular behavioral area that they are stupid? And actually, how do we define the stupidity of you people?

The best method to define this is by examining how wisdom is perceived, without conducting IQ tests. That is, how can an ordinary person, without knowledge of the field of examination, check whether the person he knows is smart?

By understanding this variable, we can perhaps understand the other variable. That is, by negating the existence of the first attribute, the definition of the second attribute will be presented to us.

In fact, from the above, it follows that in order to define the stupid act we need to see what the wise act is. Einstein said "Any fool can know. The point is to understand" [27]).

27 From As Einstein Said / Collected and edited by Alice Kalprice [Foreword by Freeman Dyson] from English - Eitan Ben-Natan. 1999 Hed Artzi Or Yehuda

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Hence, knowledge is not a guarantee of wisdom, but understanding of things. That is, people may know but not understand what they know and/or be unaware of what they do not know. Therefore, for Einstein, "insanity is doing the same thing over and over again, and expecting different results" [28]).

In fact, in order not to think that we can do things over and over again and expect different results, it is worth examining what may help us understand our previous experience and how it affects our future knowledge. That is, is it possible to recognize that the current action is identical to the previous action that was taken?

If there are people who do not recognize that they acted in the same way and/or did the same actions that they did before, they must be aware of what they are doing. In principle, if a person does not recognize his current action as identical to a previous action that he did, he may expect to receive a different result. For him, this is a new action and different from the action he did before.

Identifying previous actions requires some kind of memory and at least awareness of the actions that were taken. If there is no awareness and/or memory of what was done, it may be puzzling to a person who, according to his perception, performed a new action but received the same result as before.

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28 Ibid:ibid

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Therefore, an integral part of the field of knowledge is memory or awareness of the knowledge itself. This will ultimately allow a person to utilize the previous knowledge they have in order to examine current situations. In short, a person's ability to deal with completely new things, with the knowledge they have previously accumulated, is the best definition of their ongoing intellectual ability.

An ability that cannot be separated from previous knowledge, recognition of previous knowledge and distinguishing between an old act and a new act. Thus, a person can ultimately cope by adapting to situations, or by not adapting and trying to improve the situation they find themselves in. In both cases, in order to cope, that person will need to enlist all the skills they have to help them.

When seeking to apply previous knowledge to new problems, it is appropriate to be systematic in the perception of the new reality that confronts the person. Systematicity is an integral part of the person's analytical tendency.

For example, there is a series of numbers in front of him and he must decide what the next number should appear. The examinee tries to see if there is a connection between the different numbers.

This can be done, for example, by checking the existing differences between the different numbers. If we see a repeating pattern, we can

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assume that this is the pattern that continues and according to this pattern we can place the missing number.

Finding the differences may involve several different arithmetic operations. This is done while examining which of the arithmetic operations repeat themselves and create the difference and/or the existing difference between the numbers. For example, if we ask to know what the next number is after the following numbers 1,1,1,1, it will be completely clear that the next number will be the same as the number before it.

Even if we ask to determine what the missing number is in this series of numbers, we can assume that it will be the same number. This is because between the first 1 and the next 1, different numbers can enter. However, because no other number enters between the second 1 and the third 1, it is clear that after the third 1, the number 1 will also come, and so on until the end of the series.

As mentioned, this is about phenomenology, which speaks of personal and subjective experience, which sees processes as they are perceived and/or may be perceived by those people who experience them. All in a way that will present things as they would see them, as meeting the criteria that they, the observers, have set for themselves.

As you can understand where things are headed, this is exactly the opposite of what they should be if we were to observe phenomena empirically. That is, when we see and/or perceive the world through

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personal experience, there is no possibility of comparing people and their specific experiences.

Therefore, when a person claims that what he sees or actually experiences is not what the other sees, and therefore, there is basically no possibility of comparing the experience that one person has with the experience that another person has. This is despite the fact that there may be a situation in which both were in the same situation and/or in the same place.

One can claim that for him things are of one kind and the other who was present in the same situation and/or place will claim that things are of another kind. Thus, without any basis for comparison, there is no judicial possibility for anyone.

Because what may be considered a deviation for one person will not be considered a deviation at all for the other. In such a case, a person may claim that he does not accept the book of rules of society, because what is claimed there as a crime, for him it is not considered a crime.

The same person can even give examples of this. For example, there are societies where all those born in the same year are considered brothers and sisters.

Thus, if a person marries a partner from the same year in that society, he will be considered to have committed incest. Since he is maintaining a relationship with his sister in its social definition. Of course, in another

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society where the term brothers and sisters would be different, this situation would not be considered problematic at all.

This is because in the definition of brothers and sisters in the same society, the variable of the year does not constitute a problem. On the contrary, in the society presented above, the same person can marry the daughter of his parents because she is not from his year, and therefore according to the definition is not considered his sister, even though they have common parents [29]).

The introduction of Jewish morality through the Christian religion, which was proposed almost 2,000 years later, by the various philosophical concepts based on this Judeo-Christian morality, has led the world to think in different terms than was previously accepted.

However, a change in today's values cannot justify the condemnation of the values of the past.

29 This is a tribe called the Yanomamo, who live in the Amazon forests in Brazil, where the family kinship system is conducted differently from the Western world. The men live in one group in a large hut where all the men share all the daily activities. On the other hand, each woman lives in her own hut. Then at night, each man can spend time in any hut he is invited to, and therefore there is practically no possibility of identifying who the biological parents of the children are, and therefore the safest means of identification is the same age or year of birth of the children. From this, it is clear that children born in different years have a lower chance of having the same biological parents than children born in the same year. This is because the entire sexual relationship between the members of the tribe is random and depends solely on the whim of the women who invite the men to them for temporary entertainment. Chagnon, N. A. (1967). Yanomamö Warfare, Social Organization And Marriage Alliances. Ann Arbor, Michigan: University Microfilms.

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It is a way of hypocrisy in which people today condemn what was once very acceptable. Just as it would be hypocritical to condemn people whose customs and morality do not belong to the Judeo-Christian moral basis.

In order to find objective points of reference, and even a point that will be common to all societies in the world, it is necessary to locate a variable outside the existing system of humans.

This is because societies perceive themselves as ethnocentric, and therefore no society will be willing to be judged by the standards of another society.

From this, it is assumed that we must locate a factor that will be outside the reach of other societies and not subject to the influence of different people.

That factor must be objective and independent and especially moral in objective and fixed standards that are not similar to the standards of different people. Also, that factor must be strong enough to impose its morality on all parties.

Different societies in the world, see in this factor, for example, some body of world government agreed upon by all the inhabitants of the world. Therefore, more than once there are calls for the establishment of a world regime that will impose its system of laws on all societies in the world.

Although the United Nations sees itself as such an "objective" body, the test of results shows that this body is very far from it from a moral point

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of view and in fact from every other point of view, since it is managed through politics of all levels [30]).

It turns out that in order to answer all the variables that determine the identity of that objective body, one must consider the existence of a supreme being who does not belong to any society in the world, and is even considered an entity that existed before the existence of the world and which it is assumed that this entity created the world as we know it. This entity has a higher morality and ethics that surpasses human morality, in every sense and in every test that we will conduct.

The same divine morality, being perfect, offers a system of reward and punishment, which promotes human behavior towards more ideal behavior. At the same time, the same being can change the decision to punish if the accused repents and changes his ways.

A person, in the heat of the moment, usually does not listen to the "voice of reason" and acts subject to his impulses and his own thoughts. Thus, he will not accept forgiveness as a possible way to repent.

30 Politics is defined by Schwartz Turner and Tuden as control over resources and the criteria for distributing them — that is, a political system seeks to control the resources available in society and, above all, controls the criteria that must be applied in order to obtain those resources. Thus, a person who needs certain resources will have to transfer his power to the body that determines who gets what, when, and how the person gets the resources he needs - political anthropology Edited by Mar c J . Swartz , Victor W. Turner, and Arthur Tuden 1966 Transaction Publishers New York

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Nor is the person interested in the known process of repentance, asking for forgiveness, praying and fasting. For the person, this does not change his feelings towards the sinner.

For example, a person who accidentally kills his friend, the family of the killed person will not accept all the repentance and request for forgiveness from the murderer. It is true that the family may outwardly present some form of forgiveness.

However, this forgiveness may not be genuine and yet the family will hold a grudge against the murderer and its attitude towards the sinner will change for the worse. On the other hand, after the person's repentance, everything is erased for that entity and the person becomes pure and clean.

Not only for the ability to repent, to be sorry and even to turn the wheel back, constitutes the significant difference between that entity and a person, but also the ability to know in advance what the intention of that repentant person is. After all, it is inconceivable that a person regrets his actions and again repeats and does the same actions and/ or other actions that he would not have done.

As can be assumed, it is only about that transcendent concept of metaphysics that is external to humans. Which receives recognition from humans even if its presence is not physical.

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This recognition creates the practical meaning that is associated with the entity in question. In any case, it is called divinity and is usually identified as a single god known as the God of Abraham, the God of Isaac and the God of Jacob.

Despite the claim that Islam is a monastic and Abrahamic religion, this claim according to Dr. Smith, is inconsistent with the refusal of Muslims to declare that they believe in the God of Abraham, the God of Isaac, and the God of Jacob, and insist on believing in Allah.

Who, according to Muslim sources, was one of the idols in the Kaaba and has three daughters, Al-Uzza, Manat, and Elat. Thus, Allah belongs precisely to the idols and not to a single God. [31]) [32]) [33]).

31 DECEIVED Muslim WAKES UP After Christian PROVES Allah is SATAN | Sam Shamoun Debate https://www.youtube.com/watch?v=ejOsbLxHI6U

32 A delusional Muslim panic after Christianity reveals Muhammad as a false prophet | Sam Shamman - https://www.youtube.com/watch?v=qxpqmot8RE

33 see, for example, Dr. Jay Smit, Investigating Islam with https://www.youtube.com/watch?v=40DclW84HkM&t=179s)

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Chapter Four

Each culture offers values and norms that are appropriate to the lifestyles of that culture. When different cultures live together, sometimes there are frictions and even clashes between the different cultures. However, there is also the possibility that the different cultures will live side by side and even maintain various mutual relationships.

In this case, societies of immigrants who live together exchange recipes and maintain restaurants that are special to those cultures, which are visited not only by members of the same relevant culture, but also by members of other cultures. For example, in cosmopolitan cities in the world, restaurants can be found from all over the world.

Despite the above, there are still differences between different cultures. This is due to the specific development related to the other institutions of the relevant society. For example, a religion that characterizes a certain culture may dictate different behaviors and customs from another society whose religion is different.

Additionally, additional values may be influenced, for example, by marriage customs, definitions of family relationships, kinship, attitudes toward adults, and even traditions of study, prayer, and the daily behavior of members of different cultures.

Various anthropologists such as Clifford Geertz and/or Marvin Harris have attempted to rationalize the development of culture by recognizing various

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variables. For example, according to Geertz, culture develops as a result of the existing economic possibilities of that society.

Thus, a society located near a river or water source will develop a different economy than a mountain society, and therefore the values and cultural norms of these societies will be influenced by their economic origin. Unlike Geertz, Harris claims that the ecosystem in which the society is located influences and ultimately determines the valuesand norms of that society.

Thus, it is found that societies living in the savannah region will be different in their interpretations from societies living on the plains and/or in the thick of the forest. Although there is an apparent difference between these scholars, both conclude that there is an influence of external factors on the cultural development of each society [34]).

Whether culture developed as a result of external factors and/or from the dictate of any interested party, for example, as happened with Jewish culture, which is entirely the result of the dictate of a group of rabbis who set rules that Jews are careful to follow, ultimately a culture develops that obliges the public belonging to the society in question [35]).

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34 See, for example, Ortner S.B. 1984, "theory in Anthropology since the Sixties" Comparative studies in Social & History vol. 26:1

35 Rabbinic Judaism, in fact, established rules of conduct out of a desire to dictate the lifestyles of the public belonging to the stream of Rabbinic Judaism. These rules determine all of a person's behavior from the moment of his birth until his death, dictating what he is allowed to eat, when, and how to behave with the rest of the public. Thus, the entire culture of Rabbinic Judaism is the result of a decision made by a group of people alone. See, for example, Sonino David, Essay on Rabbinic Judaism: Short Essays That Try to Understand and Answer Questions

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In previous periods when social control was much greater, and subject to the location of the population, culture succeeded in dictating the lifestyles of the individual. The individual is not free to act outside the social control imposed on him from his belonging to that determining culture [36]).

The area of residence of the individual determines the degree of social control that exists. When an individual lives in a large area where there is social alienation and no community life, then the level of social control in such a place is lower than in a place where a cohesive community lives. Although, in a system of "face-to-face" relationships, there is social control and mutual influence of all participants, there is not in every case any fixed code Like a culture that dictates precise rules of conduct to participants, there is more or less freedom of action that allows for some degree of flexibility in a person's private behavior [37]).

In any case, to one degree or another, culture influences a person to a different degree and may even determine the person's daily behavior. Of course, we cannot ignore the individual personality that each person has. However, in his interaction with the environment, that person will have to behave accordingly and subject to various conventions that are accepted in that environment.

That No One Seems to Ask or Seek an Answer to, 2024, Haifa University Press, Series Number: 9920036805402791

36 Harris M. 1975, "Culture People Natur"' 2nd. Edition Harper International.

37 From Mashunis, G. (1999). Sociology, Tel Aviv: The Open University Hebrew

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Thus, despite all the thought and propaganda in favor of individual and idiosyncratic behavior of the person. Along with the private desire that some people probably have, to be an individualist and act in accordance with the person's private will. The person cannot ignore the environment and what is customary in the environment and will have to subordinate his will and aspirations and sometimes his private needs in favor of his integration into society.

Thus, the degree of judgment of the environment towards the individual person is much more determining than the degree of judgment of the individual person on the society in which he lives and/or on any other society. Thus, the individual, despite everything, becomes a subject in the social outpost while adhering to the norms and values that the society and/or culture in which he lives determines.

The individual cannot ignore culture, and likewise, if the environment has a culture different from his own, he cannot impose the culture from which he comes on the environment. Thus, there is a possibility that the same person will behave differently when he is in the company of people from the culture to which he belongs, compared to his behavior with people from a culture different from his own.

In other words, a person may think that he is behaving individually, but in reality he is subject to the influence of various interested parties who may

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ultimately dictate his behavior, his norms and customs, and even his entire course of life and the lifestyle he chooses.

Of course, we will refrain here from proposing any concept of conspiracy and/or any concept that indicates some type of external control that the person is subject to. But for the sake of simplicity, we can suggest that an average person in general cannot behave antisocially, but rather tries to behave in accordance with the environment and its various customs.

That is, it would be unthinkable, for example, for a person to open a shop selling pork in a Muslim neighborhood. Thus, apart from being irrational in terms of that person's economic behavior.

Especially when it is a well-known fact that Muslims do not consume pork. Thus, the number of consumers he manages to recruit in such a neighborhood will lead him to certain economic failure.

However, apart from the economic failure he will face, establishing a pork shop in a Muslim neighborhood will not be welcomed by the population living in that neighborhood.

That person will be subject to a system of pressures that may be dangerous and unhealthy for him, to say the least.

In fact, although each individual believes and/or thinks that he or she acts independently and completely individually, most of his or her decisions are ultimately influenced by many variables, especially cultural variables that more or less dictate the desired solution to any issue the individual

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encounters. In other words, there are different cultures that offer different approaches to solving problems. There are cultures that foster systematic work, as opposed to cultures that may "encourage" "cutting corners" and detours of various kinds. This is why there are often claims that psychometric tests do not reflect the culture other than the one in which they were created [38]).

The most significant thing becomes the debate that may take place among people when each may claim that his morality is higher than the morality of the other. There is also the claim that different cultures offer different levels of morality. When there is a possibility that what is considered moral in one culture may not be considered moral in another culture [39]).

38 Against the psychometric test, it is argued that people from a certain cultural background can do better on these tests. It is also argued that the structure of the test does not allow students with diagnosed learning disabilities to succeed. Mainly the argument that all tests are culturally biased towards Western culture and anyone who is not from this culture will have great difficulty succeeding on this test. Therefore, these tests "perpetuate" the existing gap between center and periphery and between different ethnic backgrounds Steven P. Verney, Eric Granholm, Sandra P. Marshall, Vanessa L. Malcarne, Culture-Fair Cognitive Ability Assessment, Assessment 12, 2005-09, pp. 303—319

39 There are many examples on the Internet of laws that may be considered "not serious" that exist in different cultures. This includes "superstitions," "irrational" perceptions of things, and explanations that "do not stand the test of reality." We can mention here, for example, all kinds of religious beliefs that cannot be logical at all. For example, a mosque in Jerusalem mistakenly called the "Al-Aqsa" Mosque, which is the "Al-Aqsa Mosque," became important only for a political reason. But the religious excuse is completely unfounded. According to believers, the Muslim "prophet" came flying on a miraculous horse called "Al-Buraq" to pray in this mosque. However, it is known that this mosque was built decades after the death of the Muslim "prophet." So, either he was resurrected to come and pray, which Muslim tradition does not claim, or the entire "appearance" of the Muslim "prophet" in Jerusalem is false. From Dan Gibson The Sacred City -https://www.youtube.com/watch?v=5tth1QVg780 A. Guillaume, The Life of Muhammad, Oxford University, 1983;

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If we look at the things mentioned above, a problem actually arises that can cloud people's relationships with each other. This goes beyond their ethnic and/ or social affiliation, age, gender, education, and occupation. People may also disconnect from each other because they perceive the moral behavior of others differently from their own moral behavior.

That is, there are people who judge others to a different extent than they judge themselves.

They allow themselves what they do not allow others to do. There is a different attitude towards the actions, qualities, and knowledge of one person compared to the same actions, qualities, and knowledge that another person has, which shows how much the perception of the other differs from the perception of the self.

There is a whole list of traits that a person attributes positively to themselves but are perceived as negative in others, as can be seen in the table below [40]).

Statements about the other person's behavior	Statements about my behavior
You are rude	I only say "kind words"
You are a "pusher"	I only exercise my rights
You are greedy	I am just someone who loves beautiful things
You are hesitant	I am a reasonable person

40 From the Tapuz website, people https:/ / www.tapuz.co.il/ threads/ %D7%90%D7%AA%D7%94-%D7%95%D7%90%D7%A0%D7%99.4502464/

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You are a coward	I am a cautious person
You surrender	I only give up
You are a "slanderer"	I only denounce injustice
You are a "gossiper"	I only tell "facts"
You are strict	I am just an orderly person
You are arrogant	I am a proud person
You lack restraint	I am brave
You are talkative	I am a conversationalist
You are a spendthrift	With me, that is generosity
You are stingy	I am a thrifty person
You stick your nose in everywhere	I am just always ready to give advice
You are stubborn	I am consistent
You are a dandy	I am a fashionable person
You forget because you are disrespectful	I just forgot

The saying "a person is close to himself" [41]) is supposed to explain this well, although it is not always true. In this case, when a person sees the good of others before his own good, he will be considered by one group as a person "with problems", and in another group he will be perceived as an altruist and will receive appreciation from the environment.

In fact, it can be seen that the only limitation of human behavior is the degree of his morality. That is, a person's morality may act and determine

41 From the Babylonian Talmud, Tractate Sanhedrin, page 9: 2

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his current behavior. In other words, it can be assumed that a person may act or behave in a manner that is consistent with his degree of morality.

For example, a person with a high sense of morality, it can be assumed that his behavior will be more considerate of others, and that his entire relationship with the environment will be affected by his degree of morality.

In contrast, a person with a lesser degree of morality, it can be assumed that he will be more "wild" in his behavior with others.

This does not require, for example, that a person with a supposedly moral consciousness will behave in a much more considerate manner than a person whose level of morality is known to be relatively "low."

Thus, that person who thinks that he has a higher moral consciousness may judge others, according to his imaginary standards and not in light of the reality that exists in the world.

We see such a phenomenon when, for example, we refer to the approach of various people who justify an act of terrorism against others, under the assumption that it "deserves" those victims of terrorism, for what those "righteous" supposedly see in the "acts" of the victims of terrorism against the perpetrators of terrorism.

Such a judgmental perception does not come from the sense of morality that those people who justify terrorism have. Those who justify terrorism do not see terrorism as something immoral, but as a "punishment" that

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the victims of terrorism deserve. From any level of perspective that does not relate to the facts but to the feelings that are whitewashed through massive propaganda by the perpetrators of terrorism.

Of course, there are those "actors" who are able to offer a beautiful "show" of extremely high morality, even though, in their truest sense, they have lower morality.

That is, there are people who make it difficult for us to recognize from their behavior what their level of morality is.

It is possible that the reason that motivates some people to hide their true qualities, and as a result, they put on an entire "show" of morality for us, is precisely that they are "lacking" morality and/or they fear that their level of morality is "not" sufficient in the society they are in.

Therefore, in order to "fit in" with the environment, which they claim is "high" in terms of morality, they will put on a "show" of morality that is sometimes accompanied by hypocrisy and double standards. In terms of double standards, this is not a new phenomenon at all. It is possible that people behave differently when it comes to others and differently when it comes to themselves.

There is a well-known story in Jewish folklore about a rabbi who sits in his room and judges his entire community. He guides everyone on how to behave and what is right and what is wrong, all according to the teachings of Rabbinic Judaism, which, as stated, dictates the individual's lifestyle. The

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story tells of a poor woman who comes to the Rebbe and claims that her rooster fell into a well and died.

"Not kosher," the Rebbe declares, it is forbidden to eat a dead animal without slaughtering it! Suddenly, one of the visitors to the Rebbe's house shouts, "Rabbi, Rabbi, your rooster fell into the well"... "Bring it up quickly," the Rebbe shouts back [42]).

The moral of the story is simple: what belongs to me is better than what belongs to you. When it happens to others, one can decide that "it is not kosher," but not when it happens to me. In such a case, when people put on a "show" of high morality, the only test that may help to discover this will be the test of reality.

That is, people behave differently in different situations. Therefore, if the behavior of the "actor" is consistent, then behavior is different in different situations. Thus, when a person plays, he may sometimes "forget" that he is in a certain "character", and then his true nature is revealed.

From the above, one important conclusion emerges: human morality is one-sided and one-valued. It has no ability to generalize all the variables that may lead to absolute morality. Especially when there are cultures that consider high morality in acts that are otherwise considered by many to be a serious crime.

42 from Zvi Mark, toutes les histoires du rabbin Nachman de Breslav : les aspects pratiques, les histoires secrètes, les rêves et les visions : une compilation des textes de manuscrits rares et de toute la littérature de Breslav plus des chapitres d'introduction et les contextes des histoires (rédacteur et éditeur Dov Elboim), Tel Aviv, 2014 hébreu

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For example, "honor killing" exists in Muslim society. The idea of "honor killing" comes in order to restore the "honor" of the family that was damaged as a result of "immoral" behavior by one of the family members, the mother, daughter or sister.

"Immoral" behavior has a very broad definition, starting from the daughter refusing to marry the groom her father had arranged, through talking to a guy who is not a relative without an escort, and ending with adultery and/or similar acts.

For a non-Muslim culture, such a murder is perceived as murder for all intents and purposes, since no non-Muslim culture perceives the essence of the sexual issue in Muslim culture. For example, there are cultures that view the entire issue of sex in a less serious way and there are societies in which the entire sexual issue is a real taboo [43]).

43 Harris M. 1975, "Culture People Natur"' 2nd. Edition Harper International

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Chapter Five

As mentioned, man perceives himself as superior to other people. He sees his culture as a superior and more important culture than any other. Even in a time when pluralism dominates at least the academic and media narrative, along with the DEI concept, which claims diversity, equality, and inclusion, which characterizes the Western world, the individual man and culture still see themselves as superior to the other.

Otherwise, how can one claim diversity, equality, and inclusion if the other is not perceived as unequal and/or as unworthy of achieving the achievements that the followers of DEI promote? Do those advocates of diversity, equality, and inclusion not believe in the ability of a person to achieve on their own the achievements that may lead to their personal fulfillment, and therefore need "artificial assistance" in order to achieve what a person deserves to achieve?

That is, should all people be equal in their ability to accomplish their various tasks? It is a well-known fact that some people are more talented than others. This is without any artificial intervention that supposedly promotes those who are not talented at all.

The basic premise of the advocates of diversity, equality, and inclusion is that all people should reach the same level of fulfillment. Although this is a "noble" concept in itself, it cannot be applied at all. There are people who are pathologically limited, and some are emotionally limited, and

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others are physically limited. Every limitation that exists hinders the ability of that limited person to achieve achievements that another person who is not as limited as him can achieve.

However, this is not the only and/or exclusive premise of those advocates of this approach. They complain that there are certain people, mainly from the white population, who supposedly have more "privileges" than others, say from the minority populations in the United States.

This premise also cannot stand the test of reality because in the United States, a population originating from East Asian countries such as Japan, Korea, China, as well as Jews in the United States, have academic and other achievements beyond their numbers in the population. This is without any artificial "promotion" that, for example, promotes the black population. Which proves that this claim cannot stand the test of reality [44]).

According to Ben Shapiro, who serves as a lecturer for the Young America's Foundation at various events and stands in front of students and promotes issues that are considered controversial, especially among the young population in the United States. His argument regarding the low achievement of blacks in the United States is a result of breaking conventions and the lack of an orderly family structure [45]).

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44 See, for example, data from a statistical bulletin https://dashboard.ed.gov/statecomparison.aspx?i=e&id=2&wt=0

45 "Diversity Equity & Inclusion" Really Means Shut Up https://www.youtube.com/watch?v=OZtlBuHNzaQ

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According to him, blacks in the United States grow up mainly in single-parent families headed by a mother, who struggles for their economic existence, and thus, in many cases, the single mother has no choice but to abandon her children, with neighbors and/or with the grandmother, in order to go to work.

In addition, the "culture" of father abandonment mainly creates the absence of a father figure in the family. As well as the phenomenon of multiple fathers in the same family, a single mother can be cared for by several children, each with a different father.

This phenomenon, according to him, does not create stability, does not promote an "ideal figure" and/or encourages achievement other than the desire to accumulate money. When a person does not have special occupational skills, the "easiest" way for him to accumulate money is to deal drugs and/or any other criminal means that bring "income" to the person. Engaging in a life of crime makes the relevant public captive in a "vicious cycle" of poverty, crime, imprisonment, and death at a young age, and does not contribute to the advancement of the individual [46]).

A worldview, whether it refers to a concept of diversity, equality, and inclusion and/or an ethnocentric and/or chauvinistic concept of any kind, cannot be the absolute moral concept that is equal for all. We can always find hypocrisy, inflexibility, and even coercion in each of the approaches.

46 Single Mothers in the African - Ben shapiro https://www.youtube.com/watch?v=ZyfHYC_t2z0

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This is because people who practice the various approaches cannot reach a perception that is outside the circle of their own private understanding.

Wouldn't we express a feeling of "contempt," for example, in a culture that claims that "the law does not protect fools"? And/or wouldn't we seek to "condemn" a culture that claims to "exploit whoever you can exploit"?

Likewise, wouldn't we want to "respect" a society that behaves in a way that, in the opinion of the judging public, is "unethical"? This is even when the same public that judges the other preaches out loud in favor of pluralism, brotherhood of peoples, and a world without borders.

Ultimately, when you judge another, you judge them more harshly than you judge yourself. Of course, there are people with a more developed self-criticism instinct than others and they will judge themselves more severely. However, not only is such a trait not common among the masses and can be described as a general trait, but people in general do not like to hear criticism, especially not when the criticism is directed at them.

Thus, in a more or less well-known way, most people will reject the criticism directed at them and would prefer to hear words of praise about themselves rather than criticism. Even when the criticism may be justified and in place.

Generally, it can be assumed that people will ask, following the criticism directed at them, the identity of the person giving the criticism, the

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intonation in which the criticism was directed, and of course the timing in which the criticism was directed. For the recipient of the criticism, the timing, the intonation, and the person delivering the criticism are always inappropriate, and therefore they will reject the criticism itself.

Criticism is one of the best ways to improve the outcome of any action. Every self-respecting economic organization asks its customers to give it feedback. In the hope of receiving compliments, however, if the feedback is negative, there is a possibility that the organization will try to improve its activities.

Receiving criticism may be the fastest and most effective way for improvement and success in any situation. Learning through receiving criticism is one of the most effective ways for a person. In his life, a person goes through various tests and meets them with varying levels of success. Receiving criticism, internalizing it and learning a lesson from it, leads to improving his achievements.

On the other hand, not accepting criticism, ignoring criticism and even opposing them and attacking those who "dare" to criticize him, will lead that person to make the same mistakes over and over again. In this case, Einstein's famous statement about insane people who do the same things and expect a different result holds true.

In everyday life, people are under a system of different pressures. For example, social pressures, which "dictate" a person to behave in a certain

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way. For example, a mother is expected to be attentive to her children, to maintain a balance between her career and caring for children. She is expected, for example, to perform all kinds of tasks for them. But at the same time, she does not receive "discounts" in other areas of life, for example at work.

If she does not meet expectations, the "excuse" of a child's illness and/or anything else, although it may be acceptable, is perceived as a disadvantage for her as an employee and/or as having any significant role.

In addition to social pressures, there are also cultural pressures. For example, in Western society there is an emphasis on independence and an internal focus of control of the person. The person is asked to "overcome" various variables that are dictated by the culture to which he or she belongs. For example, it is not "sympathetic" when a woman prefers her career to her "role" as a mother and/or as a woman.

All of this may lead to internal conflict, where a person may feel "torn" between the role required of her and her ability to perform and/or her desire and/or aspirations for her own self-fulfillment [47]).

In addition, the principle of self-esteem is a very positive trait because lack of self-esteem leads to "not recommended" behavior, such as being a "rag" to others, and this may lead to a deterioration in a life of "self-nullification" in front of others.

47 From Social Psychology: A Study and Reading Guide, The Open University, 1992. Hebrew

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You must have self-esteem, even if it is a little inflated - but when it is very inflated, then you underestimate others and cause yourself harm. You need to know exactly what you are worth, and not only because of the appreciation of others, but because you have a sense of self-criticism and the ability to deal with criticism even when it sounds negative.

The first thing to remember is that a person does not have to please others. They can do so, but this is behavior that is not always desirable. This is because it can be assumed that others will appreciate you more if you are genuine and not "fake".

People may eventually recognize the "fake" that is facing them and do not easily give up on the deception they have experienced. Thus, when those people discover that the other's behavior is "fake", they may act in a "rigid" manner and thus the "fake"'s situation will not be alarming.

In order to receive the appreciation of others, a person must be special and knowledgeable or an excellent craftsman in the field in which he deals. For example, a lecturer who is able to answer all the questions of his students.

Thus, no student can say that that lecturer is not knowledgeable in the material. Especially when he has an answer to their question, and it is correct. Then people appreciate his knowledge and therefore have no interest in looking for "excuses" and/or some other type of "fake" behavior.

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Therefore, when such a person expresses his opinion, the public, who knows his qualities and his profound knowledge, listens. Whether or not they accept his opinion and/ or his proposal, it is not important at all. You have to remember that people do not have to accept your opinion, but that does not mean that you should not express it, even if it means that it may arouse the wrath of those who hear it.

Often you can find people who "aspire" to find a boss or partner, who they can appreciate each other, and who also have the same values and judgment, can trust each other, and will not always be suspicious of each other because of others.

No one wants to be surrounded by hypocritical people, who always compare him with others, try to push him towards a place that is only suitable for them. When the person resists, they insist on pulling him in. Especially when their goal is simply for the other to be submissive and listen to them, obey and do what they ask him to do. When a large part of this behavior is pretense and hypocrisy for its own sake.

It is very difficult to educate others and/ or change them according to our whims. That is why people have to compromise and promote their personal goal. People in the modern world have a hard time "getting along" with each other. Especially when they live in a "pressure cooker" in a large volume in a big city with crowds around.

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That is why some people prefer to isolate themselves or live in the "forest clearing". Others even get out of the system and build a different life for themselves without neighbors or a supportive environment. They get along with what is in nature and do not trust the rest.

There are still tribes in remote places that are not interested in technology, industrialized food, or all the accessories that provide "comfort" in the modern world. They prefer to be in their place without interfering with the rest of the population.

It must be seen that when we are in society with a lot of other people, we must compromise and build for ourselves a "double" life, a type of personality outside - when here too there will be a difference between the type of population and the type of "type" that we will put up. In contrast to this will be our private life within the four walls of the apartment. There we will do whatever we want, again assuming that we live alone without a partner.

Once there is a partner, we will again have to compromise and adjust things within the ongoing interaction with partners and/ or the environment, neighbors, relatives, and so on.

From all of the above, it follows that in any way we want to examine, we find the person as having a relative morality that is not always in line with social conventions. On the other hand, even when his behavior fits the

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conventions of one society, they do not fit the conventions of another society.

Thus, even with an unusually pluralistic society, the most common "defense" against the intervention of the environment in human life is ignoring the environment and/or on the other hand, seclusion and isolation.

In both cases, there is a kind of "disconnection" between the individual and the environment that surrounds him. When at the various points of friction that the individual has with the environment, he relates to the environment in a contractual relationship and as little as possible in a face-to-face relationship, or another type of social relationship.

Even when the person shares with another person in the same household, an assessment of the relationship between them will be made mainly through common interest. This interest has many "names," but in the end, when one party loses interest, the package falls apart and the parties each go their separate ways. Sometimes in amicable and peaceful ways, but sometimes in a struggle that creates difficult consequences for all parties involved.

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Chapter Six

People usually turn to religion as the moral way to behave towards the world. First, the term religion is defined as an organization of people within a cultural-social institution that contains certain beliefs or worldviews. Religion usually dictates a common ritual that all believers must follow and perform.

It also dictates days of remembrance and major events that all those belonging to that organization are obligated to perform or hold.

Of course, there is no agreement on the principle of the supreme power that those belonging to that religion worship. And there are substantial debates about who that supreme power is that dictates the "values" and "morality" of that religion.

Since those who also worship "Satan", and other forces of nature and/or other invisible forces, see their "moral" mission as part of their religious organization, the part of "morality" in any religion is fluid and not agreed upon by all believers in all religions in the world [48]).

Although human history is full of examples in which members of one religion behaved cruelly and harshly towards members of another religion. As well as how in one religion they destroyed temples, houses of prayer,

48 Therefore, in the instructions to the Noahides, we have no concern with "religion" at all. No one requires anyone who holds these instructions to perform any rituals, or celebrate events and/or even belong to a community of other Noahides. The whole point here comes down to seeing and carrying out your activity in the world, in a more moral way that considers the rest of the creatures in the world. That is, live morally, so that the rest may live too.

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burned holy books, statues and even did not spare the animals of members of another religion.

Since this is not the place to criticize other religions, at the same time, when a certain religion devotes more than half of its religious instruction book to the infidel, his status and behavior towards him, it must be understood that most religions in the world are really intolerant of members of a different religion than theirs. And even in societies that are supposedly atheistic, there is persecution of those who are not willing to be atheists [49]).

If we can assume that one of the roles of religion is to provide some kind of "moral" umbrella for its members. As well as to enable the continuity of "face-to-face" relationships, with mutual help among members of the community. It is to be assumed that members of different religions will not be able to agree on the same "moral" principles.

Especially, when it comes to religions that compete with each other. The competition that exists between different religions, we can assume from the theological and apologetic debates that exist between members of different religions. When what is considered moral in one religion will be considered immoral in another religion [50]).

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49 See Bill Warner, Sharia Law for Non-Muslims, Islamic Politics Research Center Publishing, 2016;

50 For example, when Christian apologists argue with Muslim apologists, the question arises whether behavior that those Christians present as "immoral" is perceived as "moral" by Muslim apologists, and/or is perceived as "immoral" and must be excused in any way. Basically, when the marriage of the Muslim "prophet" to a six-year-old girl and the consummation of the marriage when she was nine years old is presented as an "immoral" act. On the other hand,

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Here it may be possible to ask why the "morality" of members of different religions is not the same. That is, why something considered immoral in a certain religion would be considered moral in another religion.

For example, on the subject of incest, when members of a certain religion regard the marriage of a daughter with her maternal uncle as something moral, while members of another religion see it as incest.

Of course, it must be understood that many of our customs are the result of historical circumstances, established habits and traditions, and more. Therefore, since not all societies have experienced the same experiences, the values and customs practiced by members of different religions will be different and hence the moral code may be different and distinct from another society that has gone through completely different experiences.

In fact, various religions in the world seek to prove that they are much more "moral," much more "socially sensitive," and much more "successful" as a religion.

All members of these religions present their numbers, as if this were proof of both the "truth" of the religion and its "morality" and theological ability. The boasting of members of different religions about the number of their

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the Muslim apologists claim that this was acceptable at the time and that it is not possible to judge that behavior in today's terms. On the other hand, when Christians prove that following these actions of the "prophet" of Islam, to this day in certain Muslim countries, marriages of adult men to girls as young as nine years old are permitted. Who sometimes die from blood loss as a result of the consummation of the marriage by the adult man and/or die of exhaustion when they try to have children at their young age. See for example Acts17Apologetics David Wood Muhammad and Aisha https://www.youtube.com/watch?v=ZUnFmnFv6h8

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"believers" is a fact that dictates, in the eyes of the "believers", the advantage that their "religion" has over other "religions".

That is, if there are two billion people who believe in "the Phantom of the Opera" who is the god who created the world, then it is a "proven fact" that the "Phantom of the Opera" is the only true god, and everyone must worship him to believe in his power. Of course, mentioning the "Phantom of the Opera" as a god serves to emphasize how absurd the "majority rules" approach is.

Especially when it is known that science in the world has advanced thanks to pioneers and not thanks to those who followed "in the footsteps" and believed in what their predecessors believed to be true.

If it were not for pioneering scientists who did not accept the basic assumptions of their predecessors, and sometimes researched and proved the opposite, science in the world would still be in a period and in a much less developed state than today.

As suggested above, different religions see the issue of quantity as the central issue in their relationship within the internal religious community and among communities of other religions. Along with this approach, equally important variables should be examined, such as the "age" of religions in the world.

The fact that a religion is "old", that is, more primitive than younger religions, may indicate a number of different observations. For example, the

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degree of influence of the "old" religion on the "new" religion? Also, how is the "new" religion different from the "older" religion? If the "new" religion is a reformation of the "old" religion, what is the motive for this reformation? Also, it can be examined whether this variable can be used as an indicator of the "truth" of the religion, especially when the "evolutionary" layer is added to the matter?

These and other questions are derived solely from the claim that there is an old "religion" and/or an "original" religion from which a "new" religion was derived, which claims, for example, that it is superior to the previous one because the "new" religion "corrected" the "errors" in the "old" religion.

Or alternatively, the "new" religion claims that it came to replace the "old" religion because the "old" "sinful" religion was "corrupted" and/or because God "informed" the inventor of the "new" religion that he must replace the "old."

Although there is in fact no "agreement" on the principle of the supreme power that those who belong to it worship, it appears that there is disagreement about the morality of a particular religious view. Especially when believers of a certain denomination claim that killing infidels is a moral act dictated by that supreme power that oversees their faith [51]).

51 See for example Sura 2 verse 191 which states that the infidels must be fought; Sura 2 verse 216 states that the religion of Allah must be spread through jihad, as well as Sura 4 verse 89 which speaks of jihad; Sura 3 verse 28 states that one should not associate with the infidels and that it is permissible to deceive them, as well as Sura 4 verse 144 which speaks of

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If we take, for example, Christian apologists such as Dr. David Wood and/or Dr. Jay Smith, as well as scholars such as Robert Spencer and others, we will learn that their argument in which they attempt to challenge the foundations of the Muslim faith, relates mainly to the man, the "Muslim prophet" and the "holy" book of Islam. In their view, challenging these two variables proves beyond "any doubt" that Islam is a "false religion" [52]).

In fact, calling out the morality of a particular "religion" is a kind of prelude to undermining the correctness and truthfulness of that "religion." However, when we talk about "religion," we immediately see Judaism, Christianity, and Islam as "religions" and do not refer to other religions that are no less important and have no less believers.

If we take, for example, the religions of the Far East such as Shinto, Hinduism, Buddhism, Confucianism, and Taoism, we immediately learn that

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deceiving the infidels as a positive act; Sura 5 verse 33 demands that the infidels be killed; Sura 8 verse 12 permits the believer to terrorize the infidel; Sura 9 verse 4 states that all sane men must fight jihad, while Sura 5 verse 5 states that one should harm the infidels everywhere; Verse 29 in Surah 9 also speaks of making war with those who received the Scriptures [Jews and Christians] and verse 80 in Surah 9 claims that Allah does not forgive the Jews and it is permissible to impose jizya on the infidels as written in the same Surah 9, verse 123; Surah 23 verse 97 says that a disbeliever is evil; Surah 33 verse 60 a disbeliever is cursed: Surah 37 verse 18 a disbeliever is a disgrace/shame: Surah 47 verse 4 an infidel can be beheaded: Surah 83 verse 34 a disbeliever can be ridiculed: Finally, Surah 86 verse 15 a plot can be planned against an infidel: All quotes from Quran, Hebrew translation by Uri Rubin, Tel Aviv University Press, 2005;

52 See, for example, Six Big Reasons Why Islam Is False https://reasonsforjesus.com/6-big-reasons-why-islam-is-false/ which summarizes the main points of Islam being a "false religion." We can also point to many programs and broadcasts conducted by those mentioned above, in order to present the argument that Islam is a "false religion."

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these are religions that dictate moral behavior first and foremost. Thus, although these religions are not considered monotheistic religions, they are more tolerant of other religions [53]).

For example, in Japan, Shinto and Buddhism coexist, and the average Japanese does not see a problem with either. There is indeed a significant difference between the two, since Buddhism speaks of life after death, while Shinto attaches greater importance to the fulfillment of current life. In the same sense, in China, believers of Buddhism, Confucianism, and Taoism live together. These are more philosophical perceptions of the way of life and human behavior. These three philosophical perceptions seek to establish a "noble" person who lives in harmony and morality with his environment.

Although Christianity and Islam are supposedly claimed to be "monotheistic" religions, in fact they are religions in which others share in the central rule of a single God and are therefore closer to the polytheistic concept of Hinduism than as for the monasticism of Judaism in light of the perception of the religion of Moses!

In Christianity and Islam there is a "Holy Trinity" in Christianity the Father the Son and the Holy Spirit in Islam Muhammad, the Quran Allah - just as in Hinduism there is Brahma, Vishnu and Shiva .

53 Of course, there are other religions such as Jainism and Sikhism, Zoroastrianism, Baha'ism, Druze, Ahmadiyya, and other folk religions, and they are all part of the world religions.

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In fact both Christianity and Islam and Hinduism are notheistic religions that place a single supreme God at the center, next to whom there are "helper" gods in Christianity God the Father and with him two helpers the Son and the Holy Spirit in Islam Allah and with him two helpers Muhammad and the Quran and in Hinduism Brahma and his son Vinesh and Shiva who are their faithful helpers.

In both Christianity and Islam and in Rabbinic Judaism, there is a concept of intermediaries and mediation through righteous people who help ordinary people reach God.

This approach stems from the notion that God is a being very busy running the world and "has no time" to deal with the "little troubles" of the believer, but that the being has "all the time and affection" for those righteous people who mediate on behalf of the believer and "advance" his cause with the Supreme Being.

Of course, this concept stems from the paganism that preceded these religions; Christianity, Islam, and Rabbinic Judaism adopted this approach.

Therefore, from such a perception, each religion in its own special way lives without disturbing others.

While, for example, Christianity, which is the in an earlier period, was less tolerant, and of course Islam in particular, which preaches, as already suggested in note number 47, to "kill" members of other religions, Eastern

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religions speak mainly of morality and the harmony that is required for the existence of life in the world.

In contrast to Eastern religions, which are essentially philosophies that seek harmony with the existing. Even when they ostensibly offer statues and/or idols for faith, those idols represent nothing more than the forces of nature themselves.

Christianity and Islam have proven their worth through religious coercion and the forcible conversion of the inhabitants of their conquered lands.

Both Christianity, for example, forced the original inhabitants of South America and the inhabitants of Africa to accept the yoke of Christianity. In contrast, Islam, by force of the sword, forced the original inhabitants of the conquered lands to accept Islam and/or die.

The term "tears of jihad" was proposed and speaks mainly of the two hundred and seventy million people who were victims of the spread of Islam in the world.

To this day, residents of Muslim countries, such as Iran, for example, struggle with a regime of human oppression that forces them to act in obedience to the instructions of Muslim "religious scholars" [54]).

In fact, Surah 4 verse 65, constitutes a very important variable in Muslim theology. According to this variable, all Muslims are obligated to imitate the

54 Bill Warner, Sharia Law for Non-Muslims, Islamic Politics Research Center Publishing, 2016;

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actions of the Muslim "prophet". In other words, to be a "good" Muslim is to act as the Muslim "prophet" acted [55]).

If we refer to the activities of the Muslim "prophet", we get a picture that cannot be seen as a picture of a tolerant person who "embraces" the world and is "sensitive" to its sufferings, such as Siddhartha - Buddha and/or even like Jesus.

Rather, we get a picture of a person who can be defined as "violent" and intolerant of anyone who disagrees with him [56]).

From this it emerges that since there are in fact no writings personally written by the Muslim "prophet", everything that is said about him was said by others.

Furthermore, according to Dr. Jey Smith, the earliest materials referring to the Muslim "prophet" are offered from the ninth century AD. This is while according to Muslim tradition the Muslim "prophet" lived in the seventh century.

Which "proves" that in fact there is not much "authentic" material about his life and the writers did not even live in his time [57]).

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55 Quran, Hebrew translation by Uri Rubin, Tel Aviv University Press, 2005;

56 See, for example, The Life of Muhammad, A. Guillaume, Oxford University Press, 1983. Also see Dr. Jay Smit, Investigating Islam with https://www.youtube.com/watch?v=40DclW84HkM&t=179s) who presents the "man and the book" thesis to prove the superiority of Christianity over Islam at least from a moral and theological perspective.

57 Dr. Jay Smit , Investigating Islam with https://www.youtube.com/watch?v=40DclW84HkM&t=179

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Furthermore, there is even a debate as to whether there was in reality a person by this name. The question is even raised if he existed, whether he was the founder of a "new religion" [58]).

In fact, Robert Spencer, in his book "Did Muhammad Really Exist", tried to prove that there was never a historical person by this name and that the whole story was an invention of a ruler named Abd-al-Malik who wanted to unify the kingdom after a rebellion that occurred between the various factions that made up his kingdom [59]) [60]).

As mentioned, both Christianity and Islam have made their way to millions of believers through coercion and killing, which may prove the extent of the moral "flexibility" of these theological approaches.

When a person sees another person as "inferior" in terms of understanding "reality", and hence in order to "correct" what requires correction, that "inferior" person deserves to be preached to.

58 Al Fadi Muhammad's REAL NAME is Qutham! - Rob Christian - Episode 6, https://www.youtube.com/watch?v=v2d3U98vlqA

59 Robert B. Spencer Did Muhammad Exist? An Inquiry into Islam,'s Obscure Origins. ISI Books 2012

60 Furthermore, Jay Smith claims that the name Muhammad is not a noun but an adjective meaning the blessed, and that Arabic speakers used this name to bless themselves. He proves this on coins bearing the name Muhammad but another name such as Muhawiyya, as well as those bearing a prominent Christian cross. He claims that Abd al-Malik, who built the mosque in Jerusalem, added this adjective "Muhammad" to glorify his name as the builder of the mosque, and not to announce any historical personality with this name. Dr. Jay Smith - The Truth About Islam's Origins https://www.youtube.com/watch?v=WVYzBjyVXW8

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Thus, in effect, the preacher sees himself as "saving" the person who is morally "inferior" to him, and does not see that he is actually interfering in the life and personality of the other.

Furthermore, one must be very "proud" and "confident" in order to preach to another. Especially when that preacher, whether he is a Christian and/or Muslim missionary, believes from the outset that God "created" human beings.

When that missionary seeks to convert the other's mind and theological perception, he is in effect declaring that "God made a mistake" and that the missionary must "correct" this divine mistake.

Thus, if the missionary claims that God "created" man, then his current state, prior to his conversion to the missionary's religion, is the state in which God "created" him.

Therefore, if that missionary intends to convert that person's current state, it is as if the missionary is claiming that God was wrong to "create" that person, say, a believer in the Shinto religion.

If we consider the religions of the world in terms of their founding, we will also find that all religions in the world claim almost the same fixed script. One man heard the voice of God telling him to go and influence people to believe in the God who sent him.

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This is an argument that accompanies all religions in the world. No matter which religion in the world, one person always heard God and he was able to convince the others that he was speaking the truth [61]).

As mentioned, this is true for all religions and you do not need to mention the founders of each religion to know that this is what happened in the process of founding the relevant religion.

We will always find the same founder, who started the process and those who came after him continued it. While in the "birth cords" of any faith, things are still flexible and leaky, over time, things become tough and uncompromising.

As mentioned, religion is a cultural term that refers to an institution within the culture itself. What actually determines is worship rituals, which is determined by the religion through all kinds of variables that are agreed upon by the believers. The development of worship may explain how the history of that religion developed.

In fact, when we examine different rituals of believers in different faiths, it seems that worship rituals is the central motif of the relevant religion.

61 In this regard, Judaism is completely different, claiming that more than 2.5 million people, women and children stood under Mount Sinai and heard the voice of God speaking to them. When one person hears voices, it can be attributed to some mental problem — the fact that he manages to convince others means that he is an excellent salesman — but when more than 2.5 it cannot be attributed to a hallucination at all. Moreover, for more than 3,000 years, Jews have been telling stories from father to son about how their parents stood in the special position of Mount Sinai — that is, the Jewish father tells his son about his father who told about his father, and so on, until the father stood under the mountain and heard the voice of God speaking to them.

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Faith becomes secondary to worship. In many different religions, regular prayer constitutes the central form of worship rituals in that religious faith.

One of the problems that exists in various religions is the idea of making God our "missionary boy." We shamelessly ask God to perform all sorts of tasks for us. To make us rich, healthy, beautiful - to give us time, patience to arrange a partner for us, to get us a good job, and so on.

Such demands are sometimes accompanied by conditions - if God does something for me, I will do something for him. In fact, if it sounds funny, it really should make the deity laugh - so many demands, expectations, and hopes that man gets hung up in this direction.

For example, a Muslim is obligated by religious command to pray five times a day. The prayers are indeed short and divided according to different times.

When at each prayer time, there is a change in the number of bows and prostrations that the worshiper makes.

However, the serious obligation to appear at the meeting place, the mosque, is on Friday when he must hear a sermon from the preacher, called a khatib. Apart from praying in public on Friday, he is not obligated to pray in public.

In contrast, a worshiper in Rabbinic Judaism prays three times on weekdays and has four prayers on Shabbat. All prayers, both on weekdays

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and on Saturdays, are held at two times — with the evening prayer following the afternoon prayer, which begins for convenience only, towards evening.

Although the worshiper who believes in Rabbinic Judaism can pray individually, when he comes to pray in public, there is a requirement for the presence of at least ten men over the age of 13.

Even in the place of gathering of Rabbinic Judaism, the synagogue, there is a custom of a sermon that is said, subject to the presence of a "scholar". Such sermons are sometimes held between afternoon prayer and evening prayer on Saturday and sometimes on weekdays as well.

Prayer in Christianity is mainly done individually, but on Sundays believers are obliged to appear for a special prayer in the morning. At the end of this prayer, a sermon and/or lecture relevant to the case is also heard, related to the timing of the prayer.

Other faiths such as the Baha'i Prayer is an important means of bringing the individual closer to God. The Baha'i worshipper has at his disposal a large repertoire of pre-prepared prayers that he can choose from. Other religions, such as Taoism, prayer is usually a form of gratitude to a supreme being and is mainly used as a method of individual meditation.

In Hinduism, prayer is also an important part of the religious experience. It is seen as a way to connect with the divine. Prayer in Hinduism is a way

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to express gratitude, ask for blessings, and seek guidance. It is also a way to show respect and reverence to gods and goddesses.

Buddhists, for example in Tibet, pray by reciting sutras and repeating mantras. In Buddhism, prayer to Buddhas and Bodhisattvas is to receive the inspiration and strength to invest in self-work so that the believer can create his own factors of happiness, while at the same time benefiting others as much as possible.

Shinto, as mentioned, emphasizes nature and harmony with nature. Shinto is an "animistic" religion that believes that everything has a soul, a kind of spiritual essence or spirit. Therefore, in Shinto prayer, the concept of "purity" and cleanliness is of great importance.

The belief claims that man is born clean and pure and life defiles him, therefore he must do everything in his power to purify himself. As mentioned, prayer is a personal request of the worshiper to God.

Different religions have a pre-prepared prayer book, sometimes suitable for special occasions such as holidays and/or social events. The worshipper, depending on the prayer leader, can choose the relevant prayer from a pre-prepared prayer book. Of course, when it comes to personal prayer, a prayer book is irrelevant, however, there are those who use the holy book of that religious faith, in order to offer a special personal prayer to the Supreme Being.

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In Judaism, as mentioned, there is a belief that prayer and charity can change the evil of the decree. This belief is drawn from the story of Jonah, which serves as an inspiration to Jews and is recited on Yom Kippur towards the end of the fast.

This is a classic case in which we can learn that fasting, charity and prayer can change the evil of the decree. Therefore, Jews who fast and pray on Yom Kippur point to the outcome of the people of Nineveh as a sign for all those who fasted and prayed for forgiveness on the Day of Atonement, Yom Kippur, that God forgives them.

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Chapter Seven

As mentioned, the speed of changes that occur in technologies, materials and the environment creates a special burden for the individual whose cognitive perception does not develop at the same speed as the changes themselves [62]).

Although the individual seemingly thinks that he is independent in his thoughts, and believes that his actions are the result of his own will, the individual does not understand and/or does not believe to what extent he is "captive" within the "Matrix". Admittedly, this constitutes material for speculation by all fans of conspiracy theories of all kinds. However, the individual, in principle, is not free to act outside the values and norms of the society from which he comes.

When he "eliminates" the influence of the culture from which he comes, by, for example, emigrating to another country with a different culture. Soon that immigrant seeks the "protection" and "closeness" of the members of his previous culture and re-closes himself in the desired sphere of the culture from which he comes.

For example, in 2021, 2.3 million migrants from non-EU countries arrived in the European Union. This is an increase of almost 18% compared to

62 See for example Lightening the Burdens of Individualism https://livingmeanings.com/the-burdens-of-individualism/

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1.9 million in 2020, but still below the pre-COVID-19 level of 2.7 million in 2019 [63]).

With a large proportion of these migrants taking advantage of the "political asylum" provision implemented in the European Union. Thousands of Syrians, Afghans, Venezuelans and Turks arrived in the EU.

Almost half (47%) of first-time asylum seekers in 2022 had Asian citizenship, 22% African citizenship, 16% European citizenship (non-EU) and 14% had North or South American citizenship. The proportion of people who were stateless or of unknown nationality was 1%. In 2022, Syria was the main country of nationality of asylum seekers, accounting for 15% of all applications, ahead of Afghanistan (13%), Venezuela and Turkey (13%), 6% each [64]).

Of course, there are immigrants who do integrate and even assimilate into Western society. This is especially true for those immigrants who truly seek to change their lives and the lives of their children. These immigrants generally seek to "disconnect" from their past, including the perceptions of their previous beliefs.

Indeed, some of these immigrants, who have adopted life in Western countries, have completely abandoned Islam and have even adopted a

63 Source https://ec.europa.eu/eurostat/web/interactive-publications/migration-2023

64 Ibid:ibid

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non-Muslim image and have even changed their Muslim names to sound more Western [65]).

However, there is a counter-movement that opposes the secularization of Muslims, which demands that Muslims continue to belong to the "Muslim nation," especially when Islamic Sharia law states that any Muslim who assimilates or abandons Islam is subject to death. When this "honor" to murder this "deviant" is given to the members of his original family [66]).

We have already mentioned the missionary nature that people in general have, and those who believe that they have the "truth" in their hands in particular. It should be presented here that Muslims "believe" that Islam is the "final faith" that God has revealed to mankind. Therefore, as a "perfect faith", Islam should rule the entire world. Since people do not know "what is good" for them, they should be "forced" to accept Islam in order to "save" them from the Day of Judgment.

The same concept exists, for example, among Christians. From the very beginning of Christianity, Christian missionaries tried to spread Christianity throughout the world. Along with the colonial conquests of the Christian European powers, missionaries also arrived who tried and sometimes even succeeded in converting entire populations [67]).

65 Adis Duderija, Islam and the West: How Muslims are constructing a new identity, https://www.abc.net.au/religion/islam-and-the-west-how-muslims-are-constructing-a-new-identity/10214294

66 Bill Warner, Sharia Law for Non-Muslims, Islamic Politics Research Center Publishing, 2016

67 How Did Christianity Spread Globally? A Historical Overview https:/ / churchmyway.org/ how-did-christianity-spread-globally-overview/

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It is interesting that Christian missionaries were unable to make Buddhist believers, Confucius, Tao and Shinto to convert en masse. Also, British rule in India did not lead many Hindus to convert to Christianity. On the other hand, Islam succeeded in converting many Hindus to Muslims and even Buddhist believers and so on.

The difference lies in the Muslim system that anyone who did not convert to Islam was murdered So people simply preferred to convert to Islam than to lose their lives [68]). On the other hand, Christian missionaries did not use (except during the Inquisition period, which was mainly against the Jews), extreme measures like Islam. However, this does not make Islam more "real" than Christianity.

In addition to the above, one of the problems that arises and it must be assumed that Islam is "infected" with it is a lack of morality and/or ethics. Islam does not teach morality, as stated, but on the contrary, it permits "taqiyah," which is a type of deception of the truth. As we have also seen in note 47 above, how the Muslim view permits deceiving the other [69]).

According to Bill Warner, there are three perspectives on Islam. The perspective depends on what you think of the founder of Islam. If you believe that the founder of Islam is the "prophet" of "Allah", then you

68 Bill Warner, Sharia Law for Non-Muslims, Islamic Politics Research Center Publishing, 2016;

69 Quran Sura 3 verse 28 and Sura 4 verse 144, Sura 86 verse 15 all from the Quran, Hebrew translation by Uri Rubin, Tel Aviv University Press, 2005;

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believe. If you don't, you don't believe. The third perspective is the apologist for Islam. The apologists do not believe that the founder of Islam was a "prophet", but they are tolerant of Islam without any real knowledge of Islam itself [70]).

Islam, as stated, is not just a "religion", it is a complete culture with a detailed political system, religious code and constitutions - Sharia. Islam failed and was not successful at all "as a religion". Islam's religious program failed completely. But its political process of jihad won. Sharia law is the political implementation of Islamic civilization [71]).

But unlike, for example, Jewish law, Islamic Sharia law does not view secular government as a force to be reckoned with. According to Islam, Islamic Sharia law is “originated” and “given by Allah” and should not be subject to human dictates. Therefore, Islamic Sharia law should take precedence over state laws [72]).

The result of this is that Islam is actually becoming more of a political movement that speaks and seeks to present the "concern" for infidels, not "religion" as a socio-cultural institution. Anyone who is not a Muslim should actually be afraid. Especially in light of the historical results of Islam [73]).

70 Bill Warner, Sharia Law for Non-Muslims, Islamic Politics Research Center Publishing, 2016;

71 Ibid:ibid

72 Ibid:ibid

73 Ibid:ibid

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Instructions such as jihad and the claim that any place where a Muslim has stood is Muslim land that must be conquered by force, leaves no doubt about the political intentions of Islam. Thus, the general public should not really care how a Muslim worships, but every non-Muslim should be concerned about what Muslims do without Muslims and everything Muslims are and say about them [74]).

In contrast to the "high" and forgiving status that the leftist media and government give to Islam, the leftist media and government are not inclined to be "kind" to Christianity. On the contrary, in many cases Christians in Western countries are "persecuted" for their faith [75]).

More than once the media reports on the struggle of a Christian against the government and the media that are not "favorable" to say the least, for everything that belongs to Christianity [76]).

According to Eric Zamour, there is a political alliance, at least in France, between the left and Islam, and he calls this association "Islamo-Gauche" that is, Islam allied with the left. This political alliance, he claims, comes against French nationalism and the idea of France as a Christian state with a Judeo-Christian concept and Western culture. This alliance causes what

74 see for example Eric Zemmour sur CNEWS : Islam is not compatible with France and the Republic https://www.youtube.com/watch?v=83l4UqZPFk

75 Regular Christians Are No Longer Welcome in American Culture https://time.com/4385755/faith-in-america/

76 Anti-Christian hostility reaching 'unprecedented' levels in culture, government under Biden, observers warn ostility-reaching-unprecedented-levels-culture-government-under-biden-observers-warn

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he calls "the great exchange" - the replacement of the Western Christian population with a Muslim population [77]).

The question arises as to why the leftist media is hostile towards Christianity, while it expresses "understanding" and "forgiveness" for Islam and calls it a "religion of peace" while history proves the opposite. Furthermore, the media refuses, for example, to attribute the Muslim religion to those terrorists who murdered innocent people in cold blood.

To add to the "crime for crime" argument, the media, for example, when it comes to a terrorist who came from a Muslim country, does not even mention the terrorist's ethnic origin. In fact, the official media rarely reports on terrorism when it comes to Muslim terrorism. This is probably due to the fear of identifying Islam with terrorism [78]).

But the media has nothing to fear from this, since, according to Warner, Islam developed thanks to terrorism. Furthermore, the Quran itself suggests, for example, in Surah 8 verse 12 that terror should be used against non-Muslims. Similarly, in Surah 9 verse 5 it is written that idolaters should be killed wherever you find them. Similarly, in Surah 9 verse 29 and in Surah 2 verse 256 the Quran permits the blood of non-Muslims [79]).

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77 Eric Zemmour : Je vous présente mon Programme, https://www.youtube.com/watch?v=GkDJcH7sKUY

78 Yes, the media do underreport some terrorist attacks. Just not the ones most people think of. https://www.washingtonpost.com/news/monkey-cage/wp/2017/03/13/yes-the-media-do-underreport-some-terrorist-attacks-just-not-the-ones-most-people-think-of/

79 Quran, Hebrew translation by Uri Rubin, Tel Aviv University Press, 2005;

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Likewise, the Quran established a special head tax, Jizya, for Jews and Christians, but the other faiths, called "idolaters" in Islam, were not considered "People of the Book," that is, those who possessed the Torah and the New Testament, and therefore, according to Surah 9 verse 5, were considered to be those who were permitted to be killed [80]).

However, the main problem of the media, especially the leftist one, is the identification of the West with colonialism and the identification of Islam with those who suffered from colonialism. Since the media, as an extension of academia, tries to present a more "ideal" world of "brotherhood" and "cooperation" between peoples, colonialism is perceived as the absolute injustice of the West towards the conquered countries in Asia and Africa.

Little do they know that in fact Islam is the great colonialist conqueror of those countries. Through physical conquest, killing and forcing the local population to accept Islam as the only religion. We still remember how the Taliban in Afghanistan destroyed ancient statues of Buddha, in order to force those Buddhists to accept Islam [81]).

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80 It is not for nothing that the acts of murder of various peoples are called "tears of jihad" since they are the result of the conquest of the Muslim wars in the rest of the world. Bill Warner, for example, proposes the thesis that the Middle Ages in Europe occurred in the wake of the Muslim wars that sentenced trade in and around the Mediterranean to death and created a vacuum between the East and the West. See, for example, Bill Warner, PhD: Jihad vs Crusades https://www.youtube.com/watch?v=I_To-cV94Bo&t=163s and The Islamic Destruction of Heritage and Culture https://www.youtube.com/watch?v=USs5JirR6i0 and also Bill Warner, PhD: The Not So Golden Age of Islam https://www.youtube.com/watch?v=QwXtTwNvWXc which present a slightly different picture of the culture of war and conquest of Islam.

81 See, for example, Bill Warner, PhD: Jihad vs Crusades https://www.youtube.com/watch?v=I_To-cV94Bo&t=163s

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Also remembered are the massacres against Hindus that still occur today, for example, in Muslim Bangladesh. Also, how Coptic girls are forced to convert to Islam in Egypt by kidnapping them innocently and marrying them forcibly. This is also happening in Pakistan and other countries under Islamic Sharia. ISIS has increased its efforts when it murdered dozens of Yazidis, Christians, Ahmadis, Shiites and Baha'is in Iraq and Syria [82]).

Condemning colonialism has itself become a "cult" of many left-wing organizations. For example, in the United States, a movement has developed that calls for and initiates the removal of statues of figures from the American past who were slave owners. Furthermore, in California, for example, there is a demand, which may be accepted by the local court, to pay "compensation" to "descendants of slaves" [83]).

Indeed, as mentioned, from the mid-16th century onwards, a trend in the global economy known as mercantilism began. Accordingly, European countries began to seek out countries with natural resources that would also serve as target markets for the produce of those countries.

This trend led to a conflict with the Ottoman Empire, the Muslim Empire that dominated the southern and eastern Mediterranean basin. The Muslim Ottoman Empire also conquered significant parts of Europe and fought

82 See for example Imad Salamey and Elie Abouaoun Rights of Non-Muslims in the Middle East https:/ / www.jstor.org/ stable/ pdf/ resrep03717.7.pdf

83 A task force in California considers how to compensate the descendants of slaves https:/ / www.npr.org/ 2023/ 03/ 28/ 1166630332/ a-task-force-in-california-considers-how-to-compensate-the-descendants-of-slaves

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against the Poles, Russians, and other Balkan peoples, who lived under Muslim occupation. The weakening of the Muslim Empire led to the proliferation of pirates, especially in the southern Mediterranean basin.

The pirates disrupted the proper course of trade, and in the absence of control by the Muslim Empire, France and Britain took control of the southern Mediterranean basin. When they conquered Tunisia, Algeria and reached a cooperation agreement with the King of Morocco. When Britain captured Egypt while they competed with each other for hegemony in the region [84]).

These Muslim pirates disrupted trade in the Mediterranean, causing significant damage to the countries of the Mediterranean basin, as well as causing economic damage to all trade with America. It is worth mentioning here the anthem of the American Marines, which commemorates their landing on the shores of Tripoli, while intervening in the wars against the pirates of the Mediterranean between the years 1801 and 1815 [85]).

At that time, an awakening began among the nations that were under foreign control, especially all the territories that were under Muslim occupation of the Ottoman Empire, who began to fight for independence and their liberation from the yoke of the conqueror.

84 Wilson, Charles. Mercantilism. London: Historical Association, 1966

85 From the Marines website The Marines' wars against pirates in the Mediterranean between 1801-1815 https:/ / www.marines.mil/

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Such as the War of Independence of Greece, which had been under Muslim occupation since the 15th century AD, when the Muslim Ottoman conqueror conquered the Byzantine Empire. The Greek War of Independence, which began in 1821 and ended with independence in 1832. The formation of national liberation movements spread almost all over the world. Thus, by the mid-1960s, the colonialist powers had liberated almost all the territories they held.

However, instead of examining only the negative, the contribution of colonialist countries can also be seen. The change in life expectancy, infant mortality, exposure to clean water sources, discussing diseases such as malaria and Barry Berry and more, which promoted the countries to the degree of particular economic development.

The left wing followers are criticized and deny the whole idea and turned it into a malicious idea. At the same time, the same organizations that unravel the colonialist policy, dismissed the oppression of individual rights and dictatorships that unite from these independent countries have yielded.

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Chapter Eight

As mentioned, despite the idea and perhaps also the desire to be an "individualist" who does not consider his environment, modern man in everyday life is in a system of various pressures. These pressures can be, for example, social pressures, which "dictate" a person to behave in a certain way.

There are also economic pressures, which "dictate" a person "needs" that he must achieve and of course pressures related to his relationship with the environment itself. Whether the immediate environment such as his residential neighborhood and/or the distant environment such as the management of the local authority in which he lives and even the management of the state.

People, even though that person "declares" that they do not "regard them at all," "dictate" to the person living within a given society a whole set of "expectations." These "expectations," even if they are not stated openly, are in the individual's subconscious. For example, a mother is expected to be attentive to her children, to maintain a balance between her career and caring for the children.

For example, she is expected to perform all kinds of tasks for them. She is also expected to be "sensitive" to her children and is even required to "love" them and care for their well-being even at the expense of her own personal well-being. When that mother "prefers" herself over her children

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and/or prefers not to have children, she is "perceived" in a "negative" light.

At the same time, when she "prefers" her children, for example, over her job and/or career, she does not receive "discounts". When she stays home due to a child's illness and/or anything else related to the children, although it may be acceptable, it is seen as a disadvantage for her as a worker and/or as having any significant role.

The problem is that modern society places a lot of pressure on the individual and on the other hand it does not give the person the protection of values and norms and he may find himself committing crimes that he would not do in the name of selfishness and the lack of morality that comes even when the values do not exist.

In other words, beyond social and cultural pressures, the individual is in a kind of "trap" that does not provide him with the possibility of "escape" from it. When there is a problem, it is necessary for the person experiencing the problem to have the opportunity to examine what can be done to solve that problem. In the past, when social control was much "stronger", the individual could find in the culture to which he belongs, real solutions for the problems he experiences.

Despite all the criticism that exists against social "coercion" and social control over the individual, this "coercion and control" was always accompanied by a message of distinction between "good and evil".

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Although it is a question of "good" or "evil", it is only relative and even local. However, the individual operating in society was given the opportunity to know what was considered "good" in his society and to act accordingly.

In fact, social "coercion" and/or social supervision have not disappeared from the life of the individual. But the feeling that accompanies social supervision has disappeared, it is the feeling of "reciprocity" and "mutual responsibility" that the individual has in relation to the society around him. Modern life has taught the individual that he is "at the center" and the rest of the world is "irrelevant" to him, to his whims, needs, desires, and not even his opinions.

The individual, at least in light of the accepted perception in the education system in the Western world, no longer sees achievement as a tool or a central value. Rather, he seeks for the other to cover up his weaknesses, but alternatively, he does not agree to "give up" on the other's "failures" towards him.

When the education system placed "the child at the center," the child "lacks the boundaries" that characterize an educational system. Part of the task in education is to set clear boundaries for the child. The child can distinguish between a "good" moment and an action that is not "good."

Thus, the child distinguishes between "the desired and the available" and can adjust things for the benefit of his progress in life. Without

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boundaries, the child may become a type that does not distinguish between things. Therefore, the "educational" concept of "the child at the center" creates serious dangers both for the child's knowledge acquisition and, on the other hand, socially, he becomes an "anti-social" type [86]).

In addition, there is a danger of centralization, absent knowledge, learner concentration that is not scientifically verified, freedom versus discipline, practicality of learner-centered teaching.

As in the relationship between the individual and society, including the lack of authentic social connections, the teacher's roles are perceived incorrectly. Which causes a sequence of "abnormal" development in which both the teacher and the child are powerless. When the free and individual becomes especially problematic for the child, who may cultivate an illusory structure that is sometimes unrelated to reality [87]).

Furthermore, the entire introduction of "psychology" into the education system has led to the loss of the school's role. Admittedly, there is a debate on this issue, but the opinion of the system's funder should be seen as the most important opinion on this issue.

As mentioned, since the dawn of human history, humans have been concerned with questions concerning the meaning of life and the values

86 Michael Mascolo The Failure of Child-Centered Parenting https:/ / www.psychologytoday.com/ us/ blog/ old-school-parenting-for-modern-day-families/ 201505/ the-failure-of-child-centered-parenting

87 Rajendra Kumar Shah Child-Centered Education: Criticisms https:/ / files.eric.ed.gov/ fulltext/ EJ1245056.pdf

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that guide them. In the twenty-first century, these questions take on new significance. The social, economic, technological, and political changes taking place throughout the world are leading educators to reconsider the role of schools in the field of education in general and the instilling of values in particular.

The question arises, why are parents willing to finance their children's education? The answer to this question will essentially define what the school's role is. , We should ask the parents whether the parents are willing to finance their children's education in order to receive a "rude child who sees them as nothing more than a credit card"?

Or alternatively, are the parents willing to finance their children's education so that they continue to be a burden on the parents, since the child, whose education cost the parents a lot of money, cannot find a job since he actually did not receive any training during his studies?

In addition, the parents should be asked why they were willing to make an effort, sometimes very great, so that their child would graduate from high school and/or college, if not so that the child would have a better future, succeed in his job and develop as a useful person and a good citizen in his community.

Therefore, the role of the school is a derivative of the answers to these questions, and hence the role of the school is one. To prepare the student to be a useful and positive citizen in his community. So that he will not

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be a burden on the community and will be able to earn a decent living, respect the law and advance society for the benefit of both the individual and the whole.

In fact, the school plays a central role in imparting knowledge, content, and skills in various and diverse fields of knowledge. However, the school serves as an intermediary between the individual and society and is a channel of influence that contributes to shaping the students' value and cultural identity and training them to be citizens in a democratic society.

The educational concept that underlies it should offer a program that advocates combining the academic axis with the value axis, and strengthening the connection between the acquisition of broad and in-depth knowledge in the fields of knowledge and education in values, morality, and good manners.

According to this concept, the separation between the fields of knowledge and socio-value education is an artificial separation, since each of the fields of knowledge contains values that invite a value discourse that may assist in the formation of a cultural identity.

When we talk about the value aspect of education, we are not talking about stuffing students with anti-social "theories" such as "crying" or "sin-beating" about the past, when the idea is to punish those present for the sins of those who came before them.

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On the other hand, parents expect that their heavy payment for their children's education is for truthful information and not "politics" of information that is "politically" influenced by a minority that has taken over academia and the media.

Thus, instead of promoting the concept that every teacher is an educator, foster an organizational culture that promotes values education in schools. As well as build a systemic program for values education that will integrate values discourse in teaching the fields of knowledge, during education and in the school lifestyle.

While creating an educational-value continuum and reciprocal relations between the school and the community and promoting social involvement and active experimentation within the framework of the school and the community. From a combination of two types of value education, social valueseducation and education for values.

Also, to create an educational-values continuum and reciprocal relations between the school and the community and to promote social involvement and active experimentation within the framework of the school and the community.

Most importantly, to educate students in social values education and education for universal values. Instead of all these sociological features, the school becomes a hotbed for cultivating "anti-social" and "anti-national" types while emphasizing the "disadvantage" of the black population,.

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The perception of the United States as a "racist" country, emphasizing the woke culture, interfering in the sexuality of children while emphasizing the difference and the strange, instead of emphasizing the equal and the common [88]).

The education system, at least in the Western world, produces graduates with insufficient knowledge, and at the same time, because of their indoctrination with politically biased information, they do not distinguish between good and bad, between right and wrong.

They immediately form an opinion about a certain group that they claim belongs to the "white majority that oppresses the poor other" even when it is clear to everyone that the supposedly "poor" other is the clear aggressor.

Of course, at this moment, critics will jump in and claim that there is a place in school for students who are considered "weird" and that their voices should also be heard. Of course, that is absolutely true, but it should not be at the expense of the other students.

Therefore, proportionality is very important in these considerations. If parents and the state fund the entire education system, then why should only a negligible minority be allowed to express themselves? Is this a dictatorship of the minority that decides?

88 Anti-Americanisms, https://www.hoover.org/research/anti-americanisms

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No, critics will say, those different children need to be informed that they have a place in society, and that they should not be ashamed of who they are; they should be proud. A wise man once said, there is a difference between a sexual orientation and an activity. No one knows their orientation, at least their sexual orientation, without the activity that accompanies it.

That is, a person who has experienced heterosexual sexual activity will be able to testify better than one who has not experienced such activity. The result should be the same for homosexual activity. Since the law does not permit sexual activity before a certain age, no one with a certain inclination will be able to experience it without having such an opportunity

So cultivating a "theoretical" sexual orientation becomes a truly irresponsible act.

Because who said that the person who believes he has a homosexual orientation will actually act in such a way at the age permitted for such activity? It is possible, and he will actually experience heterosexual activity that he will like, and then in fact all the feeling he had that he had a homosexual orientation will completely disappear from his life. [89]).

Thus, perpetuating a theoretical sexual orientation, which has no realization at a young age, only affects the normal development of the person.

89 Leftist Tries To Debate Ben Shapiro On Trans Rights, FAILS Miserably https://www.youtube.com/watch?v=Ygh9nWZNxl8&t=1s

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By the term normal development, we mean the development of the majority of humanity that has a heterosexual sexual orientation and is not essentially homosexual.

Thus, even medical intervention, which is permitted in certain places where those "enlightened educators" operate, always creates a problem for the person who is not of the legal age at which he can decide for himself [90]).

This, instead of the school receiving its sociological significance, that is, promoting the perception that every teacher is an educator. To foster an organizational culture that promotes values education in schools. To build a systemic program for values education that will integrate values discourse in teaching subjects, during education and in the school lifestyle.

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To foster an organizational culture that promotes values education in schools, to build a systemic program for values education that will integrate values discourse in teaching subjects, during education and in the school lifestyle.

The introduction of psychology into the field of education and school, has replaced factual thinking with "emotional" thinking. According to Ben

90 Puberty blockers: The facts and the myths,
https:/ / www.politifact.com/ article/ 2023/ aug/ 28/ puberty-blockers-the-facts-and-the-myths/

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Shapiro, instead of thinking rationally, when facts are important, the method of thinking taught in school is actually emotional [91]).

Ben Shapiro presents the fact that although it is a clear fact that socialism has failed and always creates countries with low national product and problems of oppression and lack of individual rights, academics in the United States still hold the belief that socialism is the "right solution" for society and not "cruel capitalism."

This was especially noticeable when, after October 7, 2023, when Palestinian murderers murdered babies, children, women and the elderly, raped and destroyed entire communities in southern Israel, those same "enlightened" students still went out to demonstrations in support of the Palestinian murderers because, in their biased perception, the "poor" Palestinians in the story and Israel are the white colonialist who "stole" their lands.

These students protested massively while shouting "From the river to the sea, Palestine will be free," when it is clear to everyone that this freedom for Palestine means the total destruction of Israel.

Those protesters even saw the injustice done to Israel, and to the extent that they did, they see it as "justice." Which proves beyond a shadow of a doubt that their factual perception is, to put it mildly, flawed.

91 The Right Side of History - Ben Shapiro - Hardcover". HarperCollins Publishers: World-Leading Book Publisher. Retrieved 2020-02-03.

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When talking about value, we need to ask what is value? A value is a standard by which human behavior is measured. The value dictates the behavior of the individual in a particular situation in life. For each situation in life, culture dictates how to behave as an ideal, "perfect" and "correct" way for the culture that itself holds the same value.

Hence, these values are culture-dependent standards. That is, in every culture and in every society, these standards change, and determine what is good and what is bad, what is right and what is wrong in a particular social framework. That is, what is right in one culture may be wrong in another culture.

True, there are universal values that originate from international agreement, for example, the "Geneva Convention" that regulates the behavior of those who treat prisoners of war. Thus, the regulation of such an agreement sets a norm for treating prisoners of war, non-combatant civilians during wartime, and more. Violation of this convention by a state that has signed it constitutes grounds for international law.

However, there are always absolute supreme values that go beyond any convention or agreement.

However, in the world there is a fundamentally erroneous approach, and it is based on basic assumptions that must be examined and accepted first. This approach is called "moral relativism," that is, relative morality, where

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the argument is that there are many different cultures, and what is true in one culture does not necessarily have to be true in another.

Indeed, there is some truth in this claim, and because there is some truth, one does not have to accept the entire perception. Generally, all fraud and acts of deception are carried out on the basis of presenting a part of the truth. If they were false from the beginning, people would not have fallen for the deception. The particular truth causes the acceptance of any perception that becomes false.

Thus, instead of bringing tolerance and acceptance of the other through this approach, it presented one culture as superior to another culture.

For example, in a certain tribe it is customary to eat mice, which is considered a particularly delicious food, and when a distinguished guest arrives, mice are served as a meal.

When something comes from another culture, where a mouse is something disgusting and dirty, he will look down on the culture that respects mice, which he will consider "inferior" [92]).

This is the place to ask whether there are absolute values? Of course there are.

92 An incident that happened to me personally when I was staying with friends from Africa, we sat with a group and drank beer, which was accompanied by eating a particularly spicy nut called Mongogo. When I bit into the nut that was served to me, I found a small worm inside it. I looked around and saw the others behaving normally. I thought it was the custom to eat nuts with worms, so I continued to eat the infected nut. When one of my African friends saw what I was doing, he asked in surprise whether it was customary for us to eat nuts with worms. Of course, I burst out laughing — I thought it was their custom to eat nuts with worms and they thought it was my custom to eat nuts with worms.

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The Ten Commandments are absolute values, and not just because most societies in the world accept them as truth, but because they dictate general (universal) social behavior that is appropriate for all of humanity.

The Ten Commandments dictate the sanctity of faith, the sanctity of the soul, the sanctity of creation, the sanctity of property, and the sanctity of human achievements.

A society that does not accept the Ten Commandments of the Torah cannot be considered a society with fundamental values that are appropriate for other societies that accept them.

Why is a fact important? Because it is another variable that distinguishes between absolute divine morality and human morality. Therefore, only divine morality can serve as a touchstone for human morality.

Man, with all the efforts he makes or may make, can never exhibit moral behavior higher than divine morality as expressed in the Hebrew Scriptures. The Hebrew Bible offers the highest degree of morality that the religion of Moses, as presented in the Hebrew Bible, would be the only religion that corresponds to the highest divine morality.

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Chapter Nine

When we talk about morality, we are mainly talking about what kind of sanction exists for every action that a person does. As mentioned, there is a positive sanction for a "good" deed and a negative sanction for a "bad" deed. The first step in this concept is to define what a "bad" deed is compared to a "good" deed. We have seen that every culture can sometimes define contradictory things as "good" and/or "bad" deeds.

Among human societies, there is in fact no clear definition of a "good" deed, but as suggested, the Ten Commandments given to the Israelites in the wilderness define all the actions that should not be done in human society. These instructions present the five variables that must be avoided from being harmed: faith, the soul, creativity, property, and human achievements. Harming any of these variables is an immoral act.

From these things it follows that humans needed a higher power external to the earthly system in order to agree on five variables that make up the human system and that harming any of these basic variables is a completely immoral act.

When talking about faith, there is no obligation to see things solely through the religious prism, i.e. belief in a particular deity. Faith brings hope and is able to advance like a placebo, which may help in the patient's recovery, when he believes that what he received does indeed help in his recovery.

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Harm to the soul, murder and killing, and even harm to the mental integrity of the person, which may ultimately lead to the same result. Taking the life of another person for any reason is a completely immoral offense, since according to the Torah's instructions, there is no justification for taking the life of another.

Also, the theft of the creation of another, like the theft of his total property and the cancellation of his human achievements, are all in the same category of oppression and enslavement of the other as a sub-classification of bullying. When bullying is an act done to prove one's superiority over another and has no purpose other than terror in its name. When any of these variables are violated, the offender deserves punishment.

Here there is a significant debate about the proportionality of the punishment. Should a punishment for theft, for example, be the same as a punishment for murder? Or can a punishment for physical abuse be the same as a punishment for theft and/or murder?

In order to try to answer this, the Hebrew Bible presents an entire book of ideas and tasks aimed at trying to distinguish between reward and punishment at any level. Thus, in the various chapters of the Book of Job, Job presents in a long parable his existing disappointment with divine justice.

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He sees himself as a victim without sin. While his friends try to persuade him to examine his actions again and again, perhaps he has sinned after all. While Job sees himself as receiving a punishment that he does not deserve, his friends still believe that the punishments he has received are deserved.

In chapter thirty-eight of the Book of Job, God responds to Job's claims about divine morality. God asks Job to tell him where he stands in relation to God's. That is, the overall perspective that God sees is not the same as man's. Man's limitations cause him to view the world in a linear manner.

Man lives and sees only three dimensions.

On the other hand, God sees all the dimensions that exist in the universe. Therefore, man's limitations in all areas do not allow him to actually see all the considerations that exist in God's decisions.

Man's limited perspective cannot allow him to reach the same decision that God makes. The effects of man's decisions are also limited and cannot extend over a wide perceptual space.

A person decides today based on his knowledge of yesterday about tomorrow. A person cannot really know what will happen tomorrow. Tomorrow is always today's future and yesterday will be today's past. Thus, if one decides using this method, the chance of being accurate is not always realized.

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It is true that it is possible to predict things, at least based on the experience of the behavior of certain variables in the past. For example, in the summer months it is possible to predict that in certain places the chance of rain is low. Thus, the average "normal" behavior of variables can be predicted.

A merchant, for example, can predict, based on his past experience, the amount of goods he must purchase in order to meet the needs of his customers. True, there are intervening variables that may contradict his basic assumptions, but in general, there is a high probability that the amount of goods he will purchase will be sold in accordance with the forecast.

Again, all of these are predictions, some based on statistics, some based on experience, and others based on a "gut feeling." Every general, in his "battle plan," estimates the expected number of casualties, and prepares at least logistically to respond to such a system of casualties.

Every forecast and sometimes even plans may change and present different results than the planners expected. Furthermore, even when forecasts meet expectations, there is a need to update and adjust things in order to be even more accurate in the future forecast.

Every budgeter knows that there is a difference between planning and execution. But this does not prevent the budgeter from proposing a budget, or at least a budget framework whose purpose is to present the

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spending framework mainly of the organization preparing the budget. After execution, a reassessment is required and an amendment is added to the budget, all subject to the actual level of execution of the budget.

In contrast to this limitation that humans have, God, at least in light of what humans attribute to Him, may simultaneously see the past, the present, and especially the future, which allows Him to make much more accurate decisions than humans.

An idea that many scholars "play around with" is about human decision-making. The argument harbors the thought that if a person had encountered baby Hitler, would he have killed him while he was still a child?

Obviously, the almost immediate answer would be negative, because what person would have the "courage" to murder a small, innocent baby who had done him no wrong? But if that person knew that when that baby grew up, it would bring great disaster upon the world and cause the deaths of millions of innocent people, no less than that baby, would that person even think that it was an innocent baby? Would he have the courage to kill that baby? Would he even be able to change the course of history as it will determine in the future?

Of course, there is no answer to this dilemma, because no one can predict the future at such a great distance, from Hitler being a baby to the time

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he reached the status of Chancellor of Germany and his pursuit of realizing his plans as the promoter of a new German empire.

This almost automatically leads us to understand that God and divine justice are completely different from human justice. Man cannot judge divine justice because he cannot grasp all the spaces over which that justice extends.

The level of knowledge that God has cannot be equal to the level of knowledge of man. Therefore, man is unable to grasp what divine justice is. It is possible that in the short term, things may not seem justified, but in the long term, things become justified.

Unlike God, man divides the world into periods. In each period, there is the limitation of that period. Thus, when a person sees the universe with different eyes, he is convinced that injustice has been done. If man could see the universe with God's eyes, man would justify God's actions.

The conclusion is very simple, God operates on a different plane from man. The dimension in which God exists cannot be grasped by man. Therefore, man not only cannot grasp God, he is unable to see him.

Because of the differences in dimensions in which God and man exist. How much more so to understand and grasp God's behavior.

Therefore, man cannot judge divine justice at all. Therefore, man must accept divine justice as justice in itself without asking questions that have no answer.

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If we return to the book of Job, we find that in fact the book of Job presents this unique dilemma: is God himself moral? If he is not moral, why does he require humans to be moral? Basically, Job asks himself why he received the punishments he did even though he never sinned. From this, two different arguments arise.

The first is the notion that every "bad" deed deserves punishment versus every "good" deed deserves reward. On the other hand, does a person who has done "good" deeds deserve punishment?

In the set of questions related to human morality versus God's morality, another point should be noted, which is the ability to forgive. Usually, when a person thinks that the other deserves punishment, he does not forgive and does not withdraw from the act of revenge he planned against the other.

From Abraham's negotiation, negotiation occurs only from the fact that Abraham is considered a friend in God's eyes, we can actually learn about divine morality. God forgives much more quickly than an ordinary person. While an ordinary person may hold a grudge, God is willing to give up and not destroy as long as people take responsibility.

We see this, for example, in the story of Jonah. Jonah was sent to prophesy about the city of Nineveh, the capital of Assyria, which also sinned like Sodom. Jonah refused to go on the mission because he knew that God was forgiving and would not destroy the city. Which shows that

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Jonah had a prior agenda against the city itself. It can be assumed that Jonah probably did want some kind of revenge against the city and probably expected its total destruction.

Therefore, Jonah was angry that God would not be decisive in His decision to destroy the city. Nevertheless, after a journey, Jonah arrives in the city and reluctantly warns the city's inhabitants of the impending destruction. When the inhabitants of the city repented, they fasted, changed their ways, and prayed to God, and God relented from His decision to destroy the city.

From these two cases, and many more, in which Moses pleaded with God in order to mitigate and/or forgive sins committed by the Israelites, it appears that while God is forgiving, man is generally unforgiving.

From the above, it follows that if God had killed the baby Hitler, this act would have been perceived by humans as atrocious and unjust or even an immoral act. But for God, it is an act of justice since He "spared" the killing of millions of people in the future.

Thus, in fact, almost any action that is perceived at the present stage in the present as "unfair", "inhuman" and even "unjust" can be justified, when in its long run, it becomes a just and right act. For example, when God demands from the Israelites who settle in the land of Canaan to destroy all the peoples of Canaan, this is perceived as a "cruel" act.

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But throughout the history of the people of Israel, it turns out that the peoples who were not destroyed caused the people of Israel a great deal of suffering, death and other severe punishments. Which proves that God's command to destroy them was a correct, just and most appropriate command, at least on the part of the people of Israel.

At this point, the critics will come and argue, what about those "poor" nations that were destroyed according to God's instructions, are they not "victims" themselves? Here, we simply have to return to the argument of reward and punishment.

If we refer to the Book of Genesis, Chapter 15, Verse 16, God explicitly tells Abraham why his descendants in the future will be enslaved for four hundred years in Egypt and only in the fourth generation will they return to the land of their ancestors, the land of Canaan. This is in order to check whether those Canaanite nations deserve punishment or not.

According to what is written in verse 16, God claims that the sin of those nations has not yet been completed and sealed. Therefore, they still have a chance to repent and turn to God, like the inhabitants of Nineveh who were saved by their repentance. Or alternatively, if those Canaanite inhabitants do not repent and change their ways, they will be punished [93]).

Job was the first to ask this question. Does God act morally?

93 From Sefaria https://www.sefaria.org.il/Genesis.15.16?lang=he&aliyot=0

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In the Bible, there are stories in which people and even animals were destroyed. Starting with the flood, in which all humanity was destroyed, including animals (except fish), except for eight people and the animals that were put on the ark that floated on the flood waters.

Furthermore, for example, in the book of Numbers (chapter 31 verses 17-18), there is a story in which the Israelites destroy all the Midianites, killing every male and every female that anyone knew, leaving alive only the children who were not yet grown.

Also in the book of Deuteronomy (chapter 23 verse 16), there is a command to kill all the people of Canaan and not to make peace with them but to destroy them. As in the same book of Deuteronomy (chapter 25 verse 19), there is also an explicit command not to leave a trace of Amalek.

This implies that anyone who deserves punishment may receive his punishment and always according to divine justice, it is a just and appropriate punishment for the wrongs that that being has received. Therefore, this is proof beyond all doubt that divine morality is absolute and just beyond human morality.

Why is a fact important? Because it is another variable that distinguishes between absolute divine morality and human morality. Therefore, only divine morality can serve as a touchstone for human morality.

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Man, with all the efforts he makes or may make, can never exhibit moral behavior higher than divine morality as expressed in the Hebrew Scriptures. The Hebrew Bible, offers the highest degree of morality that the religion of Moses, as presented in the Hebrew Bible, would be the only religion that corresponds to the highest divine morality.

Here is the place to ask, why should the Torah of Moses be seen as the exclusive book for gathering information and for examining human morality against divine morality? After all, there are other holy books in the world that should be considered to the same extent as the Torah of Moses.

Of course, this is a legitimate and important question that should not be underestimated and all holy books should be given their due place.

At the same time, this question should be addressed and given a real, non-evasive answer.

First, from reading the Torah of Moses, it is clear that the Torah is actually trying to instill more universal values that will suit all people and all situations. In addition, it is necessary to examine which religious organizations believe in the Torah of Moses. That is, who of all the believers in the world thinks that the Hebrew Bible is a holy book acceptable to them?

First, let's take Christians, with all the sects and groups that make them up, all of whom link the New Testament to the Hebrew Bible. In other

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words, the Hebrew Bible is the beginning of the holy book for Christians, followed by the Christian "New Testament."

If we take Islam, Islam believes in all the leaders of the Bible, calling them prophets, starting from Adam, the first man, to the last prophet Ezra in the Hebrew Bible.

Furthermore, the Quran, the holy book of Islam, presents the Torah, the first book of the Hebrew Bible, as a holy book and should serve as a source of inspiration for Muslims as well. Despite the above, there is a "perception" among Muslims that the Hebrew Bible and the New Testament were corrupted in order not to mention the name of the Muslim prophet.

This claim comes from verse 156 in sura number 6, which says "Those who believe in a prophet from among the nations whose name will be found written in the Torah and the Gospel" [94]). However, the name of Muhammad is not found in either the Hebrew Bible or the Christian New Testament, which is why Muslims claim this.

This claim of the Hebrew Bible being corrupted ceased to be acceptable in 1947 when the Dead Sea Scrolls were found, containing an almost complete Bible, and dated to 200 BC, which proves that the Hebrew Bible we have today has been the same for about 2,300 years. Therefore, in

94 Quran, Hebrew translation by Uri Rubin, Tel Aviv University Press, 2005;

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fact, the Hebrew Bible has never changed or been corrupted, and what we have today is the original text that has always existed [95]).

In addition, there are several other important variables that present the Torah of Moses as a book that should be considered more significantly than the other existing holy books.

The beginning of the New Testament, establishes itself and therefore quotes from the Hebrew Bible passages that "prove" for Christian believers its "correctness". Without the Hebrew Bible, the New Testament cannot stand alone [96]). On the other hand, the Quran also uses names, places and concepts from the Hebrew Bible. Sometimes it presents Bible stories in their Muslim character [97]).

In contrast to Christianity and Islam, which see the Hebrew Bible as their basis, Eastern religions are essentially philosophical concepts. Their main goal is to seek harmony with the existing. Their philosophical and moral response also does not refer beyond this combination.

Thus, even when they ostensibly offer statues and/or idols for faith, those idols represent nothing but the forces of nature themselves. As forces of nature and/or idols, each of them represents a certain system of morality.

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95 Sam Shamoun ENDS The "Bible Is Corrupt" Claim OFFICIALLY https://www.youtube.com/watch?v=HukZBel7UrI Muslim SHOCKED To Learn The Bible Is NOT Corrupted In Islam [Debate] | Sam Shamoun https://www.youtube.com/watch?v=SlbP4FA_Xtk

96 See, for example, the New Testament, New Translation https://www.kirjasilta.net/hadash/Hebrew

97 Quran, Hebrew translation by Uri Rubin, Tel Aviv University Press, 2005;

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As a result, it would be very difficult to the point of being impossible to unite them into a single system, such as attributing all of their attributes to a single god.

From this, it can be assumed that their holy scriptures speak mainly about the same cosmic combination between man and nature and do not have the same characteristics that exist, for example, in the Quran, the New Testament, and the Hebrew Bible, and it is not possible to compare them together.

Furthermore, it has already been suggested in Chapter Six above that, with the exception of the Torah, which was given to a public of more than two and a half million people who stood in a position and heard the voice of God speaking to them. In addition, they passed this experience on to their descendants to this very day, the rest of the religions were founded when a single person convinced others that God spoke to him. Such a difference is significant for the perception of the relationship between the deity and that religion.

Moreover, there are many believers in the world, at least among evangelical Christians, who believe in the truth of the Holy Scriptures, since they claim to "see" the fulfillment of the promises that God gave to the people of Israel, taking place before their eyes. Which proves, at least for them, that their faith is "correct" and meaningful [98]).

98 The Fulfillment of God's Promises
https://biblehub.com/topical/t/the_fulfillment_of_god's_promises.htm Eternal covenant promises

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As mentioned, the more modern world, internalizes the moral approach as it is presented in the Hebrew Bible. Especially in the first five books that present the Torah of Moses. Without going into the divine source and everything related to it, we can actually present the laws of the Hebrew Bible, as the primary moral laws that people in Western countries internalized, in modern times, while calling it, Judeo-Christian morality [99]). What are those moral laws, or more correctly, to refer to the instructions that are required to force a person to see the world through a broader social prism than his simplistic personal interest. As suggested earlier, with the story of Job, as it is presented in the Hebrew Bible, the concept of morality and/or justice, must be absolute and not relative.

for Israel from the Bible https://www.bibletruths.org/eternal-promises-for-israel-from-the-bible/

99 There are those who claim that the laws of the Torah are a "derivative" of the Code of Hammurabi and/or of laws of any Egyptian origin, even if these things are "true" then only the laws of the Torah managed to gain a much greater distribution than the Code of Hammurabi and/or other Egyptian laws that remained mainly in the possession of scholars and historians only.

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Chapter Ten

After seeing that divine morality is the absolute morality and that the laws of the Torah as they appear at the beginning of the Hebrew Bible, are a reflection of the absolute divine morality.

We first proposed the Ten Commandments that regulate all actions that should not be done in human society. These instructions, as stated, present the five variables that must be avoided from being harmed: faith, soul, creation, property, and human achievements.

Harming any of these variables is an immoral act. Harming any of these variables constitutes a moral offense of the first degree. Not only because of the divine origin of these instructions, but because of the logic inherent in them. Each of these variables regulates human life in a civilized society. Every civilized society must preserve these variables unharmed. Only in this way can it maintain social cohesion and, on the other hand, its continuity as a highly civilized society.

As stated, the Ten Commandments dictate the sanctity of faith, the sanctity of the soul, the sanctity of creation, the sanctity of property, and the sanctity of human achievements. A society that does not accept the Ten Commandments of the Torah cannot be considered a society with core values that are in line with other societies that accept them.

When presenting the laws of the Torah, they must be divided into at least two different categories. On the one hand, instructions that must be

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carried out versus instructions about what must not be carried out. In both cases, it is necessary to offer a certain sanction for carrying out. When carrying out the instruction that must be carried out versus when carrying out an instruction that must not be carried out.

Thus, a person can distinguish what things are supposed to be and what he or she should do between carrying out versus not carrying out. Indeed, when one knows the instructions, there is a need to internalize them and make them part of one's way of life. On the other hand, there are instructions that are very clear and there is even no need to present them as something special.

For example, the instruction not to murder another person. After all, this is a self-evident instruction and there is no need to explain or excuse it and there is not even much to understand about this instruction. This is an instruction that must be kept at all costs. Like this instruction, theft in the instruction You shall not steal is also perceived to the same extent.

Even if a person tries to "get smart" and find all sorts of excuses to murder and/or steal, these instructions are still arbitrary and exist in any case and in any situation. In any case, reward versus punishment may be interpreted between the parties. That is, if a person murders another person in war versus a person who murders another person in peacetime. In both cases, murder has been committed, but in the first case it can be called approved murder, while in the second case it is a crime.

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Therefore, the laws of the Torah actually present a very complex structure of reference to the things themselves. Where the method is to remove control from the hands of the person and transfer control to the Supreme Being alone. Thus, the mistaken judgment of the person cannot affect the system of laws at all.

For example, a certain person murdered another person. Of course the family of the murdered person wants "justice", but in fact they may want "revenge" and not justice itself. Because justice may refer to restoring the balance of the "cosmic balance" to its rightful place. In the perception of the peoples of the East, this is called "karma". Man, apparently, does not need to seek "justice" but the "cosmos" acts in its invisible ways and "restores" order by striking back at the offender.

Of course, the human legal system cannot accept and/or even absorb what such "cosmic justice" is. It cannot include it in its rule book. In this sense, it would be unthinkable to tell that murderer, go your way, "cosmic justice" will seek you out and return the punishment you deserve. This would be perceived as very unprofessional and even seem ridiculous to say the least.

Therefore, the system must have deterrence that will prevent people from carrying out their plans in the first place. When there is a tough deterrent system, there are fewer criminals. Admittedly, the "modern" concept of the penal system is much more permissive and free, but its effectiveness

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should be seen solely in light of the test of the result. Is there less crime as a result of the lightening of the punishment of criminals?

This is the only way to test whether the penal system is effective or not. We can compare, for example, the number of crimes per capita in countries where the penal system is permissive, against the number of crimes per capita when the penal system is tougher.

In order for the data to be more accurate, the economic situation of those countries must be removed from the equation.

That is, the crimes related to the economic situation must be reduced and/or at least adjusted to the economic situation of the country. For example, in a country whose economic situation is bad, people will certainly turn to crime in order to support themselves and not die of hunger.

Therefore, there should be a significant difference among countries that are in good economic condition, that have a certain welfare policy that does not allow its citizens to turn to crime in order to survive day to day.

Below is a list of countries that are at the top of the table in terms of crime index per capita and position in gross domestic product [100]) [101]).

Country	GNP position	Crime index 2024	GNP per capita	Population
Venezuela:	32	82.1	129	28,471,082

100 Source https://worldpopulationreview.com/country-rankings/crime-rate-by-country

101 From Wikipedia, Countries_by_population,_area,_density,_GDP_and_human_development https://he.wikipedia.org/wiki Hebrew

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Papua New Guinea:	109	80.4	163	10,685,855
Afghanistan:	140	78.4	169	11,851,035
Haiti:	125	78.3	86	43,348,339
South Africa:	41	75.5	107	64,442,124
Honduras:	103	74.3	137	10,931,457
Trinidad and Tobago:	112	70.8	59	1,509,768
Syria:	157	69.1	212	25,226,647
Guyana	133	68.8	14	833,969
Peru	50	67.5	97	34,428,753
Brazil	9	67.4	81	212,477,576
Jamaica	127	67.3	115	2,837,939

The position in gross domestic product [102]), presents the country economically but does not present the inequality index existing in the country and/ or whether the country has a supportive welfare system and/ or a system of "redistribution" of state assets to the general public.

If we take, for example, Venezuela, which is located at the top of the crime index table, it seems that in terms of gross domestic product it is in 40th place, but in terms of domestic product per capita, it is in 129th place.

102 Gross domestic product, which is an economic index that indicates the total result of all producers in that country, excluding the value allocated to inputs in the production processes (intermediate consumption) but plus taxes. That is, the sum of all consumption expenditures plus investments and exports of that country excluding imports from the Central Bureau of Statistics, Gross Domestic Product - Definitions and Explanations https:/ / www.cbs.gov.il/ he/ subjects/ Pages Hebrew

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In fact, the relatively low number of inhabitants of Venezuela should have increased the domestic product per capita. This may explain, for example, the inequality index existing in this socialist country.

If we take Brazil, for example, it is in the penultimate place in the crime index table for 2024, but in terms of gross domestic product it is in the respectable ninth place, but in terms of domestic product per capita it is in the . However, Brazil has over 212 million inhabitants, so the place The 81st, also explains the inequality that exists in this country [103]).

In addition, there is a certain tendency in various countries, at least in light of complaints from nationalist organizations, to underreport and/or define a crime in categories that do not correspond to crime. For example, in the UK, there is a tendency not to define immigrant crime as a crime. This is apparently in order not to worry the public and arouse xenophobia that may lead to acts of violence against them [104]).

There are "studies" by a party that try to refute the connection between immigrants and crime in the United States, but as mentioned, these are "studies" by a party that has a clear political agenda, which proves the desire of those organizations by a party to continue the "open door" policy, which does indeed result in thousands of criminals being released from prisons in various countries and arriving in the United States.

103 From the Israel Democracy Institute, GDP per capita, 2024 forecast, https://www.idi.org.il/policy/world-comparison/indexes/gross-domestic-product/ Hebrew

104 Illegal immigrants are NOT victims, they are criminals: Labour's 'smash the gangs' plan UNWORKABLE https://www.youtube.com/watch?v=mmFOUmu7lm4

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Especially when they try to justify, supposedly "scientifically," that there is no crime by immigrants in the United States. This is a study with a particularly internal contradiction, since every illegal immigrant by definition is a criminal, and thus, in fact, by the very fact of entering the United States, he has violated the laws of the country and is considered a criminal [105]).

The term of US President Biden is seen as a period in which there was a "rampant" of crime, mainly in "liberal" cities such as Los Angeles, San Francisco and New York. This increase was due to the tendency of the prosecution in these places to make it easier for criminals. When those criminals committed "minor" offenses such as shoplifting, assault and more. It has been claimed that even murderers who were caught were released back into society. This without taking any punitive measures. Which proves, at least to those interested bodies, that a "weak hand" in punishing crime leads to an increase in the number of offenses committed in the same place [106]).

In addition to the instructions that present the need to carry them out versus the prohibition to carry them out, there are also instructions on who is responsible for implementing those instructions. It is true that it is

105 See, for example, a study by https://www.americanimmigrationcouncil.org/research/debunking-myth-immigrants-and-crime

106 Erica Pandey , Russell Contreras Blue cities go red with conservative policies on crime https://www.axios.com/2024/03/12/crime-democrat-states-republican

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common to see the difference between instructions given to all the children of Noah, versus instructions given exclusively to the children of Israel.

Even among the instructions given to the children of Israel alone, there is a difference between the specific target audience to which the instruction is directed. For example, there are instructions given exclusively to women. Instructions such as purification after childbirth and/or purification during the menstrual cycle are intended exclusively for women.

On the other hand, instructions given to priests and/or Levites are intended exclusively for this target audience. Since these are special instructions and/or instructions, only those who serve in the sanctuary, such as priests and Levites, can comply with them. These are special and unique instructions that do not belong to the general public.

Here we can ask, are there instructions that are known to have been given to the Israelites, which can also be used for the rest of the people in the world? That is, can these instructions, which seem to have been given exclusively to the Israelites, be applied so that all the other inhabitants of the world can use them and adopt them as binding instructions?

The answer to this question must be positive. This is because every person can examine these instructions, and decide whether these instructions can be applicable to him. In other words, if a particular society seeks to adopt

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these instructions for itself, it may find itself linked to the same divine consciousness that presented these instructions to the Israelites.

Admittedly, this is not a "package deal" that requires taking all or none of the provisions. Rather, it is about special provisions that are not exclusive to the Israelites and can be associated with the rest of the world's inhabitants, without "losing" anything from their local experience. For example, cultures that consume pork, seafood, and other animals that were forbidden to the Israelites do not have to take provisions related to this prohibition. However, they can take, for example, the laws of the city of refuge and allow an unintentional murderer to escape blood revenge by the family of the murdered.

A person who consumes pork and other animals that were forbidden to the Israelites can find benefit in the city of refuge and/or in other provisions that are not related to the consumption of meat and/or other acts related to the consumption of meat.

Here critics will come and argue that there is a command, for example in the book of Leviticus, chapter 19, verse 19, Deuteronomy, chapter 22, verse 9 and verse 11, regarding the prohibition of wearing clothing made of wool and linen. Is this a prohibition that applies to all residents of the world?

It is clear that on the surface, this is perceived as a "petty" "irrelevant" prohibition, since this is the method in which Rabbinic Judaism presents

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the Torah's instructions. The matter is much deeper than what Rabbinic Judaism is trying to suggest. Rabbinic Judaism prefers to present "facts" in order to "accustom" the believer to carrying out what they, the same rabbis, determine without allowing the believers to question and wonder about the essence of the prohibition. Thus, the same rabbis can "insert" their own "private" prohibitions and the believers, who are accustomed to carrying out everything, will carry them out without hesitation or without asking "unnecessary" questions.

In fact, the prohibition against wearing a combination of wool and linen comes to help the person himself. This is in terms of protecting the person from falling into deception. A kind of continuation of the instruction from Leviticus, chapter 19, verse 14, not to stumble the person who does not see what is in front of him. Or as the Torah says, "Thou shalt not curse the deaf, nor put a stumbling-block before the blind," [107]).

When a person is not versed in the details and cannot distinguish the difference between wool, which is considered an expensive raw material, and linen, which is considered a cheap raw material, that person can fall victim to swindlers who will sell him cheap clothing at a high price. Thus, when a person is forbidden to wear clothing made of wool and linen together, the merchant will not try to sell a garment that the public is

107 https://www.sefaria.org.il/Leviticus.19.14?ven=hebrew|Tanach_with_Ta%27amei_Hamikra&lang=he&aliyot=0

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forbidden to wear. Hence, the degree of fraud and deception of those charlatans who try to sell defective goods at full price will be reduced.

Thus, a provision that is apparently not special and even "small" and "negligible" becomes of first-rate social and commercial significance. If we continue the scenario, we will cancel this "negligible" provision. It seems that certain merchants will indeed sell at full price, clothing from a cheap source, a combination of expensive wool with a lot of cheap linen.

A certain person Purchases such a garment and comes to brag to his friends about his “successful” purchase. The friends who understand the differences between wool and linen will mock him, insult him. That buyer will feel ashamed and curse the fraudulent merchant and may even return to him and confront him in a verbal and/or even physical confrontation that can lead to violence and physical harm. Thus, by preventing the wearing of mixed wool and linen fabric in advance, merchants will not sell such clothes, buyers will not purchase them, and the entire scenario proposed above will not occur at all. Society will continue to live in greater peace than it would have lived if it were permitted to purchase and wear clothing made of wool and linen together. Thus, in fact, a seemingly simple law may lead to social cohesion and a peaceful, mutually beneficial life among members of a society that practices the laws of the Torah in full.

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In fact, when considering the laws of the Torah that dictate primarily social behavior with moral responsibility, one must first and foremost consider the general instructions of the Torah. It turns out that the purpose of these instructions is to establish a fundamental framework for those people living in a given society.

One of the general instructions that is repeated four times in the Book of Deuteronomy is "shall put away the evil from the midst of thee." [108]). Whenever the command to eradicate evil is heard, a command is received that must be strictly observed.

For the first time, the evil one refers to a false prophet who defiles the faith. This is a teaching that connects to the changing of the soul and faith together.

When there is such a person, who pretends to speak in the name of a certain "truth", this may always lead to despair and loss of faith in the truth itself. The prophet Isaiah warned about this in chapter 5, verse 20. Those who call a lie truth and truth will call a lie, are like those who call darkness light and light will call darkness [109]).

It is clear that such deception may lead to actions that are unacceptable and even extremely dangerous to the integrity of society. Societies that are

108 Deuteronomy chapter 13 verse 6, chapter 17 verse 12, chapter 22 verse 21, and also verse 27.

109 https://www.sefaria.org.il/Isaiah.5.20?lang=he&with=all&lang2=he

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tempted to live in a lie, support a lie and promote a lie cannot survive. When that society, for example, mistakes that they are in a healthy economic situation, when in reality they are financially bankrupt, such a society cannot continue to pretend that everything is fine. At the moment of the first serious crisis that that society encounters, it will completely fall apart.

The second time this expression is heard, it refers to the problem of the legal authority that a judge appointed by the highest possible authority, the priests who were directly appointed by the deity for the benefit of the people's service. When that priest has judicial and guiding authority over the entire people, disobedience to this authority constitutes a serious offense. This is because without obedience to the instructions of the legal system, a proper society cannot exist.

The second time this expression is heard, it refers to the problem of the legal authority that the judge appointed by the highest possible authority, the priests who were directly appointed by God for the benefit of the people's service. When that priest has judicial and guiding authority over the entire people, disobedience to this authority constitutes a serious offense. This is because without obedience to the instructions of the legal system, a proper society cannot exist.

This expression is heard twice in chapter 22 of the Book of Deuteronomy. The first time the expression is heard when the daughter committed

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fornication and brought shame to her parents' house. The second time the expression is heard when adulterers are caught. On these occasions, the offenders are punished because they have violated the social order.

It should be remembered that in the same meaning, marriage regulates the right social deficiency. When the question asked is what is the purpose of marriage. After all, people can live together without marriage. The answer to this must lie in two variables. The first variable is the definition of the boundaries that regulate the sexual life of society. The second reason is more constitutional, marriage defines inheritance.

In today's modern world, marriage is seen as a burden and a chore that some people want to continue to maintain, while others want to abolish. The modern concept of marriage does not touch on the significant essence of the role of marriage itself. When couples marry, they define clear boundaries of a relationship that prohibit incest and allow inheritance. From time to time, stories of murder and revenge are heard as a result of the violation of this order. When, for example, the spouse discovers that the offspring he raised are actually not his. The spouse managed to deceive him, raise children that she shared with another and/or others [110]).

Beyond this, the failure to properly regulate the relationship within marriage itself leads to inheritance problems. Admittedly, there is not

110 See, for example, a YouTube channel called True Crime Files 247, which shows videos of a crime that occurs after Ben Gezo discovers that the offspring are not his https://www.youtube.com/@TrueCrimeFiles247

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always a connection between inheritance and the inheritance disputes that occur among the descendants. However, the main reason for all inheritance disputes is the affiliation of the descendants to the testator, versus the biological non-affiliation through marriage of the one claiming the inheritance to the testator.

When the proper social order of an open relationship between spouses, a relationship with their consent and the consent of their relatives, is "bypassed," significant social distortions are created. Every society, as mentioned, regulates the relationship between the various relatives. Thus, every society has the concept of parents, siblings, uncles, and cousins. These are concepts that determine, for example, the sexual relationship between the parties, as well as the proper inheritance system, subject to the cultural dictates of that society.

When these relationships are not well defined, significant distortions are created that affect the entire society. For example, in the book of Genesis, chapter 19, a very unhealthy situation is presented, a situation that was created as a result of the mistake of those involved. Lot's daughters feared that the end of the world had come, so they had sex with their father, who was unaware of it because he was drunk. The two daughters conceived and gave birth to sons who were simultaneously both their children and their brothers. Of course, this is an absurd situation, and therefore the Bible tries to rationalize the situation in the two important

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elements to regulate the reader's morality. First, the daughters feared that there were no men left in the world, and so verse 31 of chapter 19 emphasizes this through the words of the older daughter to the younger sister [111]).

The second variable, also implied by what is written in the Bible, is that the daughters made the father drink wine until he was unconscious. Thus, in effect, the father could not resist the daughters' actions. The Bible emphasizes this in verse 33 and verse 35, when it is explicitly stated that the father did not know and was not aware of what was being done.

The excuses and explanation come to emphasize the absolute prohibition of incest. When in Deuteronomy, chapter 23, verse 3, the instruction is presented not to allow bastards to mix in the crowd, immediately after this the descendants of Lot who were born to his daughters are mentioned.

This mention does not come randomly, but has two far-reaching intentions. One, it is the definition of bastards who arise solely from incest [112]).

The second intention is the danger that exists from the presence of a bastard who may even accidentally and randomly cause the continuation of incest, when he may have relations with a partner of any close relationship and he or she is unaware of it.

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111 https://www.sefaria.org.il/Genesis.19.31?ven=hebrew|Tanach_with_Ta%27amei_Hamikra&lang=he&with=all&lang2=he

112 Contrary to the view of Rabbinic Judaism, which defines a bastard as one born to a married woman after she impregnates a man who is not her legal husband, which is very far from the biblical definition that limits the issue of incest.

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The whole approach of treating "nice, fair and human" into the offender, sometimes at the expense of the victim, makes crime a more common profession that should have been. It is estimated that it is actually aimed at those dealing with the subject.

Although it always comes at the expense of the victims, the immediate interest is that of all those engaged in crime.

If we had a perfect world, without social deviation or crime of any kind. So much so that we do not need police and judges within this perfect culture society, what would have happened? unemployment.

In each country, there is a huge industry of "maintaining the law", judges, police officers, lawyers, guards, legal service providers, other service providers and more.

In the illegal section, there are all those who help those offenders such as those who are specialized in falsifying identification and passports, plastic surgeons and another impressive list of various professionals and assistants. What would have happened with all these? They will simply not have employment and they will at best need to do a different job if at all.

Thus, if there was no crime in a particular society, there should be thousands of people who have no employment. Some of the people who deal with crime, make a living well and even enjoy the fruit of his pupils as he treats crime.

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Therefore, it seems to be the interest of those people to continue to nurture the crime, this alternative to cut off the industry from which they sometimes make a living even very well.

By the way, not only in the context of crime this condition may occur, even in the case of a world without illness, there were many people dealing with the medical professions and all assistance in the field, one should find another job.

While, it sounds like there is a kind of collusion here. As if all these are legally like crime as those engaged in medicine, you want to have more criminals and/or more patients, in order to preserve their work. But, do we have a better circumstantial explanation than that?

In the test of the result, we see that with the multiplication of tasks in favor of treating criminals, the number of criminals does not decrease. In the same sense, we can see, for example, the investment that various welfare states make in "eradicating poverty." When the result is actually an increase in the number of those seeking assistance instead of a decrease in their number.

According to Ben Shapiro, the welfare policy of the United States, for example, has invested billions of dollars in helping the poor. But their numbers have only increased since the 1960s, when the aid program began [113]).

113 "The Right Side of History - Ben Shapiro - Hardcover". HarperCollins Publishers: World-Leading Book Publisher. Retrieved 2020-02-03.

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Furthermore, he claims, the left in the United States is "confused" between government redistribution and the social fabric itself. According to Shapiro, government should avoid interfering in the social fabric and should focus solely on redistributive mechanisms.

Free markets create prosperity. And government is not the social fabric. Recognizing these two simple facts explains what made America prosper‘ and can help us prosper again, despite those who would prefer to destroy markets and the social fabric and replace them with the heavy hand of centralized government [114]).

Although it can be assumed, at least superficially, that it is not the intention of those bodies to "encourage" and increase the number of criminals in the country, the resulting result is an increase in crime in countries where there is an extensive treatment system that treats the criminal and his family.

This is sometimes done while ignoring the nature of the crime he committed and the entire system of social contexts that his crimes created in society.

Hence, a criminal can be assured that "everything will be handled in the best way," and he need not fear the consequences of his actions. Because at least in a welfare state, his family members will be safe and no harm will befall them as a result of his illegal activity.

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114 Ben Shapiro Government Isn't the Social Fabric
https:/ / www.creators.com/ read/ ben-shapiro/ 03/ 19/ government-isnt-the-social-fabric

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Thus, even in a state of full awareness, that criminal will not fear committing crimes, because in the end, crime, at least in those countries, definitely "pays off."

Therefore, the Torah actually suggests the opposite. By providing for very severe punishments, the criminal will be deterred from carrying out his plan. He will carefully consider his actions and will not be "tempted" to commit a minor offense when the penalty for it is death.

This is not a simple death, but death in the most painful way possible — stoning. This is especially great torture, when slowly, the person who is stoned receives stone after stone in various places on his body and the chance that he will die quickly from this is not always certain.

Let's take another example and see how the laws of the Torah do indeed create a real deterrent compared to other laws in the Western world. A man robs a bank and leaves with a loot of two million dollars. As a more prudent person, he does not spend it all in one place, but manages to hide the loot in a hiding place.

Assuming that he is caught and sent to ten years in prison. He is released after ten years, or sometimes less due to "good behavior", if he behaved "nicely" in prison. The released robber returns to the hiding place and takes out from there, let's say, the two million dollars he robbed.

The result of the robbery will be that he created a large "income" of two million dollars for himself.

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If we divide the "income" by the years of imprisonment he spent in prison, there is no need to subtract from this the costs of legal defense that were entirely at the expense of the public due to the public defender.

In short, and with regard to his skills, and with all the cynicism, he made a "wise" decision, at least from his own personal considerations, when he decided to rob a bank.

In "cold" thinking, in terms of cost-effectiveness, the "efficiency" of the bank robbery gives a significant advantage to the robber himself. Assuming that such a person, who apparently may lack any special occupational skills, could bring in a year of work at the federal minimum wage in the United States of about seven and a half dollars per hour.

If we multiply this salary by 2400 hours of work per year, he will receive only eighteen thousand dollars per year.

Therefore, for such a person, if he does not spend a single dollar on food, housing, medicine, entertainment, etc., at the end of ten years he will save a maximum of only one hundred and eighty thousand dollars.

But here, for that period of work he "obtained" through robbery, more than eleven times more than from his regular job.

If we take into account the cost of his stay in the apartment, for which he pays rent, the costs of food and clothing, which he must also finance out of pocket, then in the end if he saves a quarter of his income each month, he will be able to save at the end of ten years, including interest

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at the end of ten years of savings of 375 dollars per month (a quarter of his monthly income), at an annual interest rate of 3%, he will receive only 52,403 dollars.

It is clear to the eye that the robbery "paid" more than all the decent work that person had done. Furthermore, a stay in prison, at least in the more liberal countries, is not such a severe punishment.

In prison, there is a lot of consideration for the prisoner, his needs and comfort. Thus, there is a reasonable chance that he will be treated in a much more practical way than outside prison.

As a result, due to the same punishment system, robbery becomes very "worthwhile" because, in the end, at least in light of what was suggested above, the robber can "build" on it, when he gets out of prison, he will be able to enjoy the robbery money very much.

Especially when, while in prison, he saved a lot of money on rent, clothing and food.

Therefore, we should not be surprised that under the current punishment system, there is a certain "temptation" even for ordinary people to turn to a life of crime, which may ultimately "advance" them well.

If we continue with the same scenario, a person committed a robbery and was caught, served time in prison and was released, returned and took out the money, moved to another country and opened an independent business from which he made a decent living.

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No one asked where he obtained his initial wealth and he becomes a respected person in the community and may even be appointed to a public office.

From this point of view, this seems ridiculous and perhaps even unrealistic, but there will probably be people, not necessarily from a criminal background, who may consider such a move and perhaps even carry it out.

All because of the non-deterrent punishment system, which may probably cause "encouragement" of crime more than prevent it.

In contrast to the almost "absolute" lack of deterrence of Western law, the laws of the Torah prescribe the payment of a fine for robbery. There are differences between how the robber is caught, whether he confessed himself and/or was caught hiding, but in the end, the robber will have to pay a fine.

In the case suggested above, the robber was caught and therefore the fine would be at least twice as much as he robbed. That is, the robber now owes the authorities four million dollars.

Of course, first of all, he returns the two million he robbed and then he will have to pay the rest of the fine imposed on him in some kind of payment arrangement.

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Of course, here the consideration of people to engage in crime will be different from the previous consideration. This will lead first and foremost to reducing the number of criminals.

Especially the number of repeat offenders. Thus, when a person nevertheless commits a crime and robs others, he will have to be busy with how to repay and pay the heavy fine imposed on him.

The effectiveness of this law becomes completely clear. There is no need to resort to a method of cutting off hands as some legal systems require and there is no need to finance prisons, with the cost of security, guarding, food and medicine that the prison system is required to finance. Everything becomes a heavy burden on the public because of the discretion of that individual who decided to "shortcut the path" to wealth and rob the bank.

When there is much to risk, it is assumed that the person making the decision will prefer to make the decision that will risk the least. Therefore, when there is deterrence in the penal laws, it is assumed that the potential offender, knowing the severity of the punishment, will prefer not to engage in issues that are legally controversial.

Here, critics will come and "testify" that the "error" in the above premise stems from the perception that that person has any "choice" and/or "discretion" when he commits, for example, a crime out of impulse, or murder out of anger and/or for any emotional reason.

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We can answer in the simplest way, at least in terms of the current understanding of things. The main idea proposed above does not talk about those who commit crimes out of impulse and/or for a specific emotional reason.

For example, when a cheated husband is angry about the betrayal and murders his wife and her lover out of an impulse that cannot be "controlled".

When a person commits a crime out of any impulse, as mentioned, he does it and then thinks about it. But, won't the education experts come and inform us that when a person is educated, he does the things he learned from his upbringing.

If this is not true, then what is the use of all the spending on education, if the students do not internalize the norms and values of the culture to which they belong.

True, regarding the opinion of those "experts" who advocate removing the values and norms from the learning system and turning it into a system that "takes care" of the individual. Or more accurately, turning the "education system" into a system of babysitting its offspring from childhood to the age of eighteen, when they will become adults in terms of the law.

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Those "experts" do not see the system as educating the person to be a useful citizen in society, but to be an "individual" who does not consider society.

Therefore, for those who do not consider society, it is very easy to cover themselves with a mask of crime out of an uncontrollable impulse, since in the first place, no one takes responsibility for their actions.

Thus, when a person behaves like a child and not like an adult who takes responsibility for his actions, he may perform actions that are inconsiderate of others and/or perform actions out of an initial impulse without thinking about the consequences, which in the first place do not interest him, since he is an "individual" with needs, feelings, and desires that everyone else must "consider" him.

In fact, this method, from the beginning, puts the person into a vortex of irresponsible actions that stem from an impulse and not from any rational consideration. Thus, from the beginning, there was no intention to teach the person any concept of reciprocity and consideration for others, especially when he is taught from a young age that "he is at the center" and the whole world revolves around him.

Apart from the above, how many of the crimes committed are the result of an impulse, compared to how many of the crimes committed are from a conscious thought process, after careful planning and consideration? At least in light of the results of the trial, it is necessary to examine the

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number of crimes in which the court found the defendants guilty as a result of the crime being planned, compared to how many of those in which the court considered the defendant to have acted on impulse.

Again, this must be separated from the strategy that the defense lawyers are trying to adopt when they claim that the crime is the result of "temporary insanity."

Rather, we will consider solely according to the results of the trial, in which it was proven beyond a reasonable doubt that the defendant acted consciously and planned, compared to acting on an uncontrollable impulse [115]).

In fact, from the critics' perspective, their perception becomes a "hypocrisy." This is because on the one hand, they try to present the individual as independent and not dependent on the culture from which he comes. However, when that individual sins and commits an offense against society, they immediately blame the culture from which he comes as the main culprit for his deviant behavior.

Furthermore, when the punishment cave seeks to severely punish a criminal who did things they should not have done, those critics are "shocked" and claim that the system is taking revenge on that "poor" criminal who is a "product" of the culture from which he comes. They

115 See for example Justice Outcomes Explorer https://joe.cjars.org/stories

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blame society and all others who are the culprits responsible for that criminal's deviant behavior.

These critics will never blame the criminal who accepts responsibility for his actions. They prefer to present the "ills of society" that led that criminal to crime rather than the free choice and cold judgment that that criminal makes when he seeks to achieve results that are not acceptable in society itself.

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Chapter Twelve

Having seen the variables that characterize the laws of the Torah, we will propose the laws themselves below. We have no intention of proposing the same dietary laws and/or various religious laws that were proposed to the Israelites, but will only propose those laws that may contribute to the proper conduct of human society as a whole.

Indeed, seven instructions were proposed in the past to the sons of Noah. These instructions, as stated, indicate that so that the children of Noah, that is, all of today's humanity, would not reach a situation in which God was forced to destroy previous humanity by the flood [116]).

The Torah indicates that in order to prevent another flood, God imposed seven important instructions on the sons of Noah, the purpose of which was to make them behave in a moral and complete manner with God.

In fact, with these instructions, God established the universal religion, a religion that honors the one God and obeys His instructions and lives in accordance with these instructions, as the Torah from the Hebrew Bible presents it. That is, there is only one God in the world with a single

116 These seven commandments of God are very simple and are presented below in no particular order of importance.The commandment not to worship idols — this prohibition is connected to the commandment that there is one God and that He has no partners in any way or form. The commandment not to curse God in any way — to accept good and evil without complaint. The commandment not to murder another personThe commandment not to steal another person's property The commandment not to commit incest — the importance of family purity! The commandment not to eat an animal's part while it is still alive — the animal used for food must be killed and the prohibition of eating the animal while it is still alive is something that borders on great cruelty. The commandment to establish a court of law and resolve disputes through the legal system and not by force of the sword.

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religion, and the Jewish people are to serve as priests of this universal religion [117]).

Whether we agree with it or not, there are legal provisions within the Torah that regulate the behavior of humans in a given society. These legal provisions present the most moral way to live together and mutually in a healthy and well-adjusted society.

This is not the system of laws attributed to Hammurabi. For example, a law that presents the most well-known teaching in the world, "an eye for an eye and a tooth for a tooth," which is also quoted in the Torah in the Book of Exodus, chapter 21, verse 24. A teaching that in these more modern days is perceived as "barbaric" and inhuman.

Although, Rabbinic Judaism proposed a solution that supposedly involves paying a fine for an injury that causes a person to become disabled. Their argument is based on the fact of "justice" that if a person with only one eye injures the eye of a person with two eyes and according to the teaching, the injured person's eye must be injured, then the injured person received a very heavy punishment and became blind in both eyes and not

117 This is not the place to explain why the Jews failed in their role as teachers of the world — but from these instructions of God, several very important things can be understood. The first and most important thing is that you do not have to be a Jew to be close to God and to seek the meaning of things as God intended. The only mandate of the Jews is to teach the people of the world about the seven commandments of God in the sole universal religion that God has established for all people in the world.

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blind in one eye like the injured person. This is how it turns out that the law was not a just law [118]).

Despite the above, even this punishment should be seen as a deterrent and not as a punishment. What is to be expected will be those who allow themselves to do so. That is, if you know that there is a heavy penalty for harming another, you will be careful not to harm another. But if you argue about the penalty, that is, that you intend to harm or, alternatively, you are excusing in advance your desire not to take responsibility.

The whole meaning of deterrence is to take responsibility for your actions in advance. When a person looks through this prism of taking responsibility, the person will behave in a much more responsible manner than a person who knows in advance that he will receive a "discount" if he does an irresponsible act.

Thus, when the punishment is very severe, the person will treat every act he does with seriousness in advance. He will behave in a much more calculated manner and he will treat the people living around him more reciprocally. This will lead to subsequent, respectful public behavior while avoiding unpleasantness and actions that may disrupt public order.

However, when a person knows in advance that he can "escape" punishment, this will make the crime "more profitable" and crime will be a

118 from the Mishneh Torah of Maimonides, Laws of the Injurer and the Injured 1:5 - https://www.sefaria.org.il/Mishneh_Torah%2C_One_Who_Injures_a_Person_or_Property.1.5?vhe=hebrew|Torat_Emet_363&lang=he

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"legitimate way" to improve the person's status in his community. For example, it is known that there were criminals whom the community respected in a special way and who were considered "heroes" in their eyes. But these were cruel criminals who took the law into their own hands and created significant social distortions.

For example, it is known that Al Capone was a "respectable" criminal in the eyes of the Chicago community during the time when he ruled the city with cruelty and a heavy hand.

People respected him even though it was known that he was involved in illegal acts and especially violent acts. When the punishment system is severe, the community will not have "time" to respect that criminal.

Of course, the critics will come here and "wave" about the need to "preserve the human rights" of that criminal. That's right, the human rights of honest and innocent people must be protected first and foremost. As part of deterrence, the potential offender must know that the moment he thinks about switching to this side, he may find himself in a situation where he will not have any rights.

This in itself will lead to even greater deterrence, to calculated behavior and a "spatial view" of the whole of society and its "sacred" interests. This way, no one will violate the system of laws of society.

As soon as someone violates it, he will be aware in advance that in this case he will have to pay the full price. Therefore, this is the only way to

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maintain a healthy society that is not filled with criminals who make the lives of innocent, law-abiding citizens problematic.

As requested, the reference will be made only to those laws that determine behavior within society. This is without reference to other laws and instructions that exist in contexts that cannot be universally understood.

For example, there will be no reference to the laws of food consumption. The reason for this stems from a very special variable that the Israelites were asked to observe with all due care. This is a teaching that appears in the Bible in seven different places. It first appears in the book of Leviticus, chapter 18, verse 3.

In the book of Leviticus, there are two more appearances of the same instruction, in chapter 18:26-30 and chapter 20:23. In addition, this instruction appears four times in the book of Deuteronomy, in chapter 7:25, chapter 12:31, chapter 17:1, and chapter 18:9.

This important instruction mainly refers to the desire to distinguish the Israelites from the nations that lived around them at the time. These were nations that offered human sacrifices to the idols they worshiped. Therefore, God required the Israelites to be different and distinct from those surrounding nations. Hence, all the special instructions presented regarding food consumption come to present the difference that exists between the Israelites and the other nations.

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Today, as stated, there are no pagan nations that offer human sacrifices. Likewise, the Judeo-Christian standard of morality is accepted by almost all cultures in the world. Thus, from the perspective of desire, which was at the time very necessary to distinguish the Israelites from other nations, is almost nonexistent. Therefore, certain instructions that come to distinguish the Israelites from other nations, become irrelevant to other nations.

The system of laws that remains relevant to a proper social order is divided, as stated, into a number of main areas of reference. Of course, this is an artificial division since in fact all laws are supposed to be related to each other. That is, when one law, for example, talks about animal cruelty.

This provision seeks, for example, to treat animals with respect, not to abuse them and not to cause them unnecessary suffering. Thus, where there is such a provision, this provision must take into account additional provisions, for example, not to cook a kid in its mother's milk [119]).

How is such a provision related to animal cruelty? A provision that stems from another provision found in the book of Leviticus, chapter 22, verse 25, another prohibition on slaughtering the child and the parent of the animal on the same day.

Likewise, Deuteronomy chapter 22 verse 6 presents another phenomenon that originates from morality, not to take the mother bird and leave the

119 The Book of Exodus, Chapter 23, Verse 19, as well as the Book of Exodus, Chapter 34, Verse 26, and the Book of Deuteronomy, Chapter 14, Verse 21.

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chicks alone. According to the instruction, it is forbidden to take the bird and its eggs or chicks. Rather, the mother must be sent away, and only then can the eggs or chicks be taken.

All of these instructions are related to the issue of animal cruelty and not causing the animal unnecessary suffering. Thus, there is little connection between the way in which one seeks, for example, to treat the animal in a positive way and the type and/ or purpose that the animal serves.

Thus, it is forbidden to be cruel to a domestic animal used for food and/ or work, just as it is forbidden to be cruel to one's pet. For example, one should not treat a horse or donkey used for work badly and cruelly and at the same time treat the family dog kindly. All animals are entitled to fair, non-discriminatory, and non-cruel treatment.

The reason for this will always ultimately be related to humans. A person who is cruel to animals, beats them and does things to them that they would not do, may also go on to be cruel to humans and do things that they would not do. Thus, someone who is used to being cruel to animals may, it is assumed, not stop his habit and be cruel to humans as well [120]).

In principle, all these Torah laws can be divided into four main categories. Each category includes a number of laws that characterize the category itself. The first category talks about laws that prevent deception. That is,

120 There are many stories where a murderer is caught and it turns out that when he was young he abused domestic animals. Charlie Robinson, M.A., M.S., and Victoria Clausen, M.A. The Link Between Animal Cruelty and Human Violence https:/ / leb.fbi.gov/ articles/ featured-articles/ the-link-between-animal-cruelty-and-human-violence

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these are laws that aim to present a true representation so that the other party does not fall for the trap.

In a system of laws to prevent deception of others, it is also possible to include other laws that could seemingly also fit into another category. However, the main important characteristic is that these are laws that may prevent another person from falling for the trap.

For example, a provision that we find in Deuteronomy, Chapter 25, verses 12 to 15. These are provisions in which the merchant is prohibited from using weights that may deceive the buyer. Being fair in trade is an important part of the relationship that people are obligated to in a given society.

Although this is a provision that refers to the commercial system and being fair in trade, this provision may also be appropriate in the second category of laws — the category of relationships between people. This is a very broad category and includes many different aspects of human relationships.

The next category mainly talks about fair behavior, about fairness in the relationship that people need to maintain when they live together in a given territory. Fairness requires considering others and trying not to cause unnecessary problems for others. When people live in a certain territory, it is expected that there will be friction and problems that may arise mainly as a result of a lack of consideration.

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When the parties living in a given territory are considerate of each other and act fairly towards each other, it will be much easier to get along in that territory. But contrary to the argument of "live and let live," here it is about considering and acting fairly towards the other. Thus, if everyone acts fairly towards the other, everyone will be much better off.

For example, a provision that we find in the Book of Deuteronomy, Chapter 24, verses 14 to 15. According to this provision, it is forbidden to oppress the worker. The worker must be given all the options so that he can earn a decent living. Thus, when the employer depreciates the worker's salary, he commits an offense against fairness.

This is not a case of fraud, since ultimately, the employer pays the employee his salary. However, the payment was not made at the time agreed upon between them. This leads to resentment on the part of the employee, who sometimes eagerly awaits receiving his salary. Also, the employee may promise to pay his creditors his debts based on the belief that he will receive his salary at a specified time.

In fact, preventing the payment of salary at the agreed time may lead to a series of problems and consequences that are sometimes unexpected and may cause significant damage to all parties involved. Therefore, such fair behavior, by paying on time and keeping promises, can lead the company to a better place.

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The last category leads us to the true meaning of the relationship between humans in their entirety. Here, for example, we find all those instructions that prohibit incest and/or the treatment of parents, the elderly, etc. This category, which can be called honor or respecting the other, comes in order to strengthen the relationship within the family on every issue. Starting from the nuclear family through the extended family and ending with the entire tribe and/or nation.

When we find a provision found in the book of Leviticus, chapter 19, verse 22, regarding the need to respect the elderly. We understand what it means to be an old man in a productive society where even to this day the old man, who has left the employment circle, decreases in his income level and sometimes begins to live in a very low income situation.

This economic situation is a direct result of a decrease in his ability to work and earn a living, as well as as a result of his retirement. Therefore, the eternal sentence in the Book of Psalms, chapter 79, verse 9, "Do not cast me off when I am old; do not forsake me when my strength is gone," may resonate well with this teaching. When the elderly cannot support themselves, they need help, but most of all, they need respect.

Because when they are not respected for being unproductive and/or sometimes not independent, they become a tool for others. Respecting the elderly in society is a clear sign of a more developed and moral culture than a culture in which the elderly are "playthings" of any kind.

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There are other provisions that, as mentioned, cannot be included in these categories. However, they have enormous importance in the fabric of relationships between people living in the same territory. For example, the prohibition of idolatry. This is a provision that in fact cannot be included in the categories proposed above. However, it is a provision whose meaning is important for the continuation of common life in any society.

In the physical space in which the Israelites lived, both in Canaan and in Egypt, there were idols everywhere and they were numerous. For each phenomenon in nature and/or other request, there was a special idol that "took care" of the believer in the matter over which that idol was "in charge."

Besides, there were "intermediary" idols, whose purpose was to bring the problem the believer was facing to the greater idol, who did not have "time" to deal with all the "small" issues of the believers.

The Israelites were essentially asked to forget about the idolatrous concept as suggested above, and replace it with a single God who does everything. It should be noted that for the Israelites, this was an extremely difficult task.

Throughout the chapters of the Bible, we see how the Israelites struggle with the concept of a single God and turn to idolatry, just like their neighbors.

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However, the importance of seeing this concept in a given society, so that a person is not tempted after things that are considered vanities and/or in light of the description of idols in chapter 115 of the book of Psalms, verses 15 to 18. There it is said that idols that men have made of silver and gold. They have mouths but they do not speak, they have eyes but they do not see. They also have ears but they do not hear and there is no breath of life in them [121]).

Anyone who trusts in such idols may be disappointed and fall into the trap of deception, which the Torah is constantly trying to warn us against. Not because all people are like that, but because temptation may lead them there. As God says to Cain in the book of Genesis, chapter 4, verse 7. Temptation "lurks" for a person in every corner, a person must decide whether he is tempted or not [122]).

It follows that the Hebrew Bible constitutes the sole guide to a person's relationship with God. Therefore, a corollary to this is that in order to seek meaning as God intended, one must study and engage with the Hebrew Bible. As is known, the Hebrew Bible is divided into three parts: the Torah, which according to the transmissionist view was written by Moses who heard the words from the mouth of God himself.

121 https://www.sefaria.org.il/Psalms.135.15-18?ven=hebrew|Tanach_with_Ta%27amei_Hamikra&lang=he

122 https://www.sefaria.org.il/Genesis.4.7?lang=he&with=all&lang2=he

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Therefore, this is the divine part that is connected through the instructions of the Torah itself to the divine command to human beings.

Although there is a view that has been proven beyond a shadow of a doubt to be biased and incorrect that claims different authors of the Torah scroll. But this approach has been completely refuted by the new unbiased research that has determined that the differences in style embedded within the text are not the result of different authors but of a different literary genre.

Besides, there is no possibility of imposing the concept of the modern style on the text that was written at least 2,300 years ago. In any case, the presentation of the apparent difference between styles is not enough to prove the identity of different writers.

Despite the above, it would be logical that Moses did not write about his death himself and that this passage was written by another person. But apart from this clear passage and a few other minor passages, they do not change the claim of the Torah itself that it was written from the mouth of God by Moses even if this last sentence was not written by Moses himself.

In fact, even if Moses did not write this and it was not written by divine inspiration, can it still not stand up to itself? Surely there is a whole system of commandments here that regulate the life of the community in the best possible way.

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Thus, even if the things are not of divine origin and are not even spiritual at all, they do not fall, for example, from the code of laws and instructions that exist in every society.

Furthermore, the special perception of these instructions may regulate life together even better in any given society.

The second part is a part called Prophets, this is the part where the evil deeds of man are reproved.

In the third part is a literary part that describes more the path that must be taken. The part that interests us as the sole guide to a meaningful relationship with God is the first part of the Hebrew Bible, the Torah itself, which contains the laws relevant to this matter.

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Chapter Thirteen

Out of the two hundred and thirty-two precepts of the Torah, in contrast to what Rabbinic Judaism presents six hundred and thirteen precepts even though they publish six hundred and thirty-four precepts.

The difference stems from several reasons, first Rabbinic Judaism invented precepts that do not exist in the Torah itself, such as putting on tefillin and wrapping oneself in tzitzit. In the context of tefillin, this is what is written in the Book of Exodus, chapter 13, where the need to remember the miracle of the Exodus from Egypt is mentioned.

In verse 9 of the same chapter, for example, it says, "And it shall be a sign upon your hand and a memorial between your eyes." However, in verse 16 it says, "And it shall be a sign upon your hand and frontlets between your eyes."

Now if we turn to the Book of Deuteronomy, we read the same terms, Book of Deuteronomy, chapter 6, verse 8, "And you shall bind them as a sign upon your hand and frontlets between your eyes" [123]).

Now in the Kabbalah system, totefot means memory, and therefore a sign on the hand comes to remind. That is, every deed done must be remembered that we owe it to God. Hence, it has nothing to do with what Rabbinic Judaism suggests, which is to tie a leather band on the hand and head. Even in the explanation of the term "tzitzit", both in the book of

123 All references from the relevant chapters from the Sefaria website https://www.sefaria.org/texts

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Isaiah, chapter 28, verse 4, and in the book of Ezekiel, chapter 8, verse 3, this term is referred to as a lock of hair.

That is, a tzitzit is tied to the hair of the head and nothing else. Thus, if we refer to this term literally, it is a group of threads that must be tied to the garment. But in relation to the meaning of memory, it is only a symbolic act of remembering God.

Thus, in the absence of daily worship and even following the instruction to perform worship only in the place that God shows, it is necessary to remind a person of his connection to God [124]).

Likewise, Rabbinic Judaism artificially separated one instruction into several instructions, such as, for example, that a person who was engaged to a woman and did not marry her should not go to war, and that a person who built a house and did not dedicate it should not go to war, and that a person who planted a vineyard and did not desecrate it should not go to war.

These are three instructions instead of one instruction that says exactly as it is written in verses 10 through 14 of chapter 20 of the Book of Deuteronomy, as well as verse 5 of chapter 24 of the Book of Deuteronomy, all under the title of a single instruction that means the laws of war.

124 Deuteronomy Chapter 12 verses 5, 11, 18, 21 and verse 26. Chapter 14 verses 23 to 25, Chapter 16 verse 2, verses 6 to 7, verses 11, 15 and 16. Chapter 17 verse 8, verse 10 and verse 15. Chapter 18 verse 6 Chapter 26 verse 2 and Chapter 31 verse 11.

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At the same time, Rabbinic Judaism, being all about control, has placed all kinds of blocking restrictions with the sole purpose of rendering the believer devoid of personal decision-making and completely subject to the control of the rabbinate.

Such as, for example, the forbidden crafts on Shabbat, and restrictions stemming from a misinterpretation, such as the area of Shabbat. Rabbinic Judaism has imposed a major issue on the entire issue of blessings. To this, it has added restrictions and instructions that have no mention in the Torah.

It is true that in Deuteronomy, chapter 8, verse 10, it is written that one should eat to one's heart's content and bless God. But this is not the idea of the penetrating Rabbinic Judaism. From the context of the verse, things emerge that are somewhat different from the intention of Rabbinic Judaism. In the context of the chapter, the Israelites are offered a unique land with an abundance of treasures, and for this, God must be blessed for the unique land that God gave to the Israelites.

Hence, the intention in this verse of Chapter 8 of Deuteronomy is identical to the intention already presented in the Book of Exodus, Chapter 23, Verse 25, and is identical to what is written in the Book of Deuteronomy, Chapter 28, Verse 11. In all these places, it is about thanking God for His goodness and not performing blessings.

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As mentioned, out of the two hundred and thirty-two laws that have been extracted from the various books of the Torah, there are at least seventy-four instructions that can be called universal.

Any society that implements these instructions can boast of living in utopian harmony and there is no longer any need to wait for the Messiah to bring the utopian life promised to believers in the coming of the Messiah who will fix the world.

should already be waiting for the Messiah to bring the utopian life promised to believers in the coming of the Messiah who will fix the world.

As mentioned, even if none of these instructions have a divine and/ or any other "holy" source, there is no possibility of underestimating their importance and dismissing them casually. These are very significant and important instructions in order to regulate a reformed life in any given society.

Here critics will come and argue why distant and ancient instructions should be preferred over instructions drawn up in more recent times. After all, more modern instructions are supposed to be more adapted to the character of people, their lifestyles and especially to the characteristics of modern life.

After all, it would be unthinkable today, for example, to execute a person by stoning for, say, adultery. After all, in this case, at least in light of the statistics published from time to time, it would be necessary to eliminate

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from humanity those who engage in adultery almost continuously. For example, according to data from 2024, in countries such as Thailand, Denmark, Germany, Italy, France and Norway, over 40% of couples were involved in one form or another of adultery [125]).

Beyond that, the punishment of those who engage in same-sex activity is a truly serious problem in the modern world, where about a tenth of the population identifies as having a same-sex preference [126]).

From this, the conclusion should be clear, critics will argue, there is no such thing as laws that are so ancient and inappropriate that they are not suitable for the modern world, any room for inspiration, let alone for application in a world where people behave in a completely different way than was customary in the world when these ancient laws were given.

These claims sound really unconvincing at all for two main reasons. The first question would be what is the purpose of these laws, is their purpose only to regulate people's lives? After all, all anarchists would argue that there is no need for laws, the natural state of humans is such that, out of caution for themselves, they will treat others with respect [127]).

In other words, the "natural state" they claim presents man as a creature that seeks peace and tranquility with his environment, and is not a type

125 https:/ / worldpopulationreview.com/ country-rankings/ infidelity-rates-by-country

126 https:/ / worldpopulationreview.com/ country-rankings/ lgbtq-population-by-country

127 https:/ / www.britannica.com/ topic/ anarchism

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that seeks "wars." This could be true, if humans did not kill others only for pleasure and not only out of necessity.

Predatory animals only prey on animals that are not of their own species. Likewise, when they are full, they do not harm other animals, even those that are not of their own species. In contrast, man, not only harms his own species in the most cruel way, but also acts as a bully because he can harm and not out of need and/or necessity.

Therefore, the result of this is that humans are a cruel species that does not hesitate to use any means to establish control over others. Also, even when there is no necessity or need, they will act cruelly and inconsiderately towards others. As mentioned, only a system of strict laws, with a corresponding system of heavy punishments can lead people to live peacefully with each other.

No system of social "laisse faire" can help to lead to the rule of law and justice. Even when it comes to the rule of law, there are variables that create different laws for different classes as well as a system that encourages one side and suppresses another. Thus, in any case, a system external to humans is needed to establish absolute justice for all [128]).

128 Laissez-faire is an economic system in which the economy does not receive government intervention and all relationships within the economy are based solely on supply and demand without intervention or help from the central government. In parallel, a social system can also be seen in which there is no intervention and a person does what is beyond his means and is subject only to his own private interest from https://en.wikipedia.org/wiki/Laissez-faire

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Another variable that the proponents ignore is the enforcement capacity of the modern world. As mentioned, in the legal system of the Western world, which is supposedly modern, there is no consideration for the victim. But on the other hand, the "civil rights" of the offender are well preserved. Sometimes, criminals who have committed crimes have been released from liability due to minor "technical errors". Which sometimes leads to the continuation of the criminal life of those "freed".

The big argument is the perception of the person's responsibility in the legal system of the Western world, at least. When, a lawyer may lead the person guilty of committing crimes to freedom without giving an account of his actions. The result of this is that this person, a criminal, may be encouraged by the legal system's inability to prosecute him, and he will never change his criminal path.

Furthermore, even when that person, a criminal, is found guilty and put into the prison system, he may not understand the connection between his imprisonment and his crime. He may see his imprisonment as a "leakage" in his master plan to achieve some kind of achievement. Therefore, while in prison, he may make various plans aimed at how to continue his life of crime when he is released [129]).

129 Only when the prison system is harsh, such as in a "maximum security" prison, where the prisoner lives in isolation and without any rights, and when every small deviation from the prison's strict discipline is accompanied by severe sanctions, only then does the prisoner understand that there are laws and rules that he cannot ignore and he cooperates with the prison's enforcement system. However, as soon as that prisoner is released from prison, he encounters the more "free" system again, which promotes the renewal of his Jewish "career."

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Thus, the entire penal system does not create an opportunity for repentance, an opportunity to change the offender to become a more useful person in society. As a result, it has been found that the percentage of recidivism in countries that track recidivism, which use different time frames and definitions, makes comparisons difficult.

However, based on a two-year follow-up, Denmark, for example, has the highest recidivism rate of 63%, Australia about 53%, Austria 15%, the USA about 40% and other countries. An average obtained from all the data is that about a third of offenders who are released from prison return to prison for additional terms of imprisonment for other offenses [130]).

When talking about same-sex relationships, one must first and foremost ask what purpose the marital relationship between a man and a woman is intended for. Here, this question must be examined in a very sensitive and delicate manner. This is because various intervening variables are involved here that cannot always be presented simply.

In the postmodern world, the marital relationship system is not only about producing offspring. Thus, sexual relations between spouses become to promote other goals that are not part of the desire to reproduce and produce offspring. Therefore, the preferences of each person have no effect on the existence of the population and its physical survival.

130 https:/ / worldpopulationreview.com/ country-rankings/ recidivism-rates-by-country

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Hence, in contrast to previous periods in which the physical survival of the community was in producing healthy offspring, especially in light of the lack of medical knowledge and high infant mortality. Deviation from this goal was perceived as a physical threat to the existence of society as a whole. Hence, as is known, sexual relations between people of the same gender and/or with a non-human partner could not produce offspring. Which led to a strict prohibition on preferring same-sex relationships.

Today, as mentioned, there is no need to "worry" about the survival of society, infant mortality has dropped drastically even in developing countries [131]), and the development of medicine has increased people's life expectancy, which ultimately increased the world's population, despite the increase in the number of abortions, same-sex relationships, and other existing contraceptive methods.

Thus, there is no need to include those laws that prevent same-sex relationships among humans, but a relationship with a non-human partner should be avoided.

Hence, the central argument of those critics, regarding the "barbarity" of the punishment, is inconsistent with the cruelty sometimes committed by the same criminals whom the critics seek to "protect" from the "barbarity" of the punishment.

131 https://worldpopulationreview.com/country-rankings/infant-mortality-rate-by-country

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Furthermore, in all prisons considered to be "maximum security", the harshness and strict laws with which these prisons are run prove beyond any doubt that they lead to deterrence, which creates responsibility on the part of the people staying in that harsh prison facility.

As mentioned, people who are accustomed to living in harsh living conditions, once they are released into the permissive and non-harsh atmosphere of life, those people who lived in harsh conditions very quickly find the way to commit offenses and return to those prison facilities again. However, in the meantime, the degree of cruelty of their offenses creates serious harm and disrupts the lives of the law-abiding public.

Having found that the framework of laws proposed by the Torah of Moses may nevertheless contribute to the peaceful life of the general public, serve as a deterrent to criminals, reduce the number of offenses in society, and make people take responsibility for their actions, the path ultimately leads to consideration for others and mutual relations between all members of the community.

Although, it must be assumed that some people, in an unknown percentage, will, despite everything, commit crimes and various offenses. However, those people who, despite everything, will commit offenses, will be much smaller when deterrence exists and will increase when there is no deterrence and/ or there is very insignificant deterrence.

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In any case, with the enforcement of severe deterrence, the number of offenses will decrease and there will be no more criminals prone to recidivism. This is because the death penalty will be more common. And every offense that is currently punished with imprisonment, at the end of which the offender is released, with any chance of returning to commit offenses and becoming a recidivist. By applying the death penalty to various offenses, in practice, the number of recidivist offenders will decrease. At the same time, when the punishment for property offenses is the payment of a fine, the same offender who committed a property offense will be busy repaying the debts he accumulated as a result of his offense and will not be able to commit another crime.

Because as soon as he commits a property offense again, let's say in order to pay the fine, he will change the verdict to a death sentence. Thus, deterrence will be effective and the number of criminals will decrease since crime will become unprofitable.

From the perspective of society, reducing public spending on prison facilities and all the various care teams will result in the allocation of additional resources for more beneficial social activities than securing criminals who have committed crimes against society.

In fact, the great absurdity is that the moment someone has committed an offense against society and goes to prison, he and sometimes his family

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members become a burden on society. Thus, the punishment for society is doubled and sometimes tripled.

The costs of the systems that care for prisoners, such as welfare services, nursing services, catering, security, escort and guarding, food, drink and clothing constitute a significant burden on the budget of any orderly country [132]).

Here again the critics will come and claim the cruelty of the system that executes criminals for less important offenses, all to save budgets. After all, they claim, human life is more important than any budget. Beyond that, the critics will argue, what about those "innocent" people who will be executed, even though they are innocent.

Would that be fair, after all, the death penalty is an irreversible punishment. Once a person is killed, he cannot be brought back to life, a consequence of this system would be a "murderous" system of laws that kills "innocent" citizens.

Indeed, a very moral and ethically important argument in favor of those criminals who sometimes commit heinous and cruel crimes, despite this, it is a correct argument in principle. Following this serious deterrence, we will

132 The daily expenditure per prisoner in the Northern European countries is respectively: 330.6 euros in Norway and 303 euros in Sweden, in the Eastern countries the values decrease to 6.50 euros in Bulgaria and 8.08 euros in Azerbaijan. The lowest regression values are found in the Northern European countries, and the highest in the following countries: Russia, Turkey, Georgia and Azerbaijan. Conclusions: Countries with higher GDP per capita tend to invest larger amounts of money for prison systems. From https:/ / www.researchgate.net/ publication/ 385913204_Cost_Analysis_of_Penitentiary_Systems_and_Comparison_Between_the_Countries_of_the_Council_of_Europe

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get a "cruel" system that does not consider the "background" and all the troubles that the "poor" person went through that turned him into a criminal.

But this is exactly the problem that was already presented in the previous chapters.

All these excuses that are presented in this case as well, are the reason why there is crime. A person does not take responsibility for his actions, he may ultimately not consider others and cause others the greatest sorrow.

In addition, why should one consider an abusive person who behaves in a bullying and beating manner, for example a debtor who is forced to pay "protection money" to criminals who demand that he share in his income, without sharing in the expenses he has to receive income? Or consider a murderer who murdered a girl in cold blood after brutally raping her. Or any other crime from the entire range of horrific crimes that are committed routinely every day around the world.

Even in the context of those innocent people who were allegedly accused of crimes they did not commit and yet were executed. Of course, one must be very careful on this issue, but the Torah has already given its opinion and presented the most beneficial and best solution.

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First, in a trial, the accused is convicted only if there are at least two independent witnesses who testified against him [133]).

Furthermore, the Torah claims that when the death sentence is carried out, the witnesses will be the ones who publish the verdict.

Thus, the Torah prevents their false testimony and furthermore, the Torah further claims, a false and hostile witness will receive the punishment he sought to inflict on the accused himself [134]).

Thus, the Torah actually presents the equation of responsibility, when it presents the most important legal variable, the type of punishment against the degree of the offense, which presents the basic responsibility that a person has for all his actions [135]).

If, despite everything, a mistake was made and an "innocent" person was indeed executed. In this case, the simple counter-argument would be: Has the number of traffic accidents ever caused any government in the world to ban driving cars? If we take the number of people killed in the world each year in traffic accidents, we find that on average more than a million people are killed in traffic accidents each year [136]).

133 Deuteronomy chapter 17, verse 6 and Deuteronomy chapter 19, verse 16.

134 Deuteronomy Chapter 19 Verses 16 to 20

135 The Book of Exodus, Chapter 21, verses 24 to 7, Chapter 22, verses 1 to 14, Leviticus, Chapter 24, verses 20 to 22, and Chapter 22, verses 3 to 1, Deuteronomy, Chapter 4, verse 22, Chapter 7, verse 9, and Chapter 19, verse 21 all speak of the degree of punishment in relation to the degree of the offense.

136 https://ourworldindata.org/data-insights/more-than-a-million-people-die-from-road-injuries-every-year

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Will this number, of more than a million people each year, exceed the number of people killed accidentally due to any legal error? Obviously not, this is a small number of errors, which are made especially when the legal system has failed to separate its prejudices from the facts that appeared in the trial.

To this end, the Torah requires the appointment of police officers and judges and the establishment of a court of justice [137]).

In accordance with the Torah's instructions, it is forbidden to distort the law, it is forbidden to discriminate against anyone, neither for good nor for bad.

It is also forbidden to engage in the strategy of "keep it for me and I will keep it for you", and of course it is forbidden to take bribes, one must judge and act with justice and not with law [138]).

Any such official who is caught in one of these offenses is simply sentenced to death. Therefore, the power of deterrence is at work here too.

The difference between a trial that strives for justice and a trial that strives for a verdict is extremely significant. The court, especially in the Western world, looks at the case at issue as a case that is unrelated to either the beginning of the dispute or what will happen after the verdict is received.

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137 Deuteronomy Chapter 16 Verse 18

138 Ibid verses 19 to 20

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The case, discussed in court, becomes a tool for delimiting an interest implied by the details of the case itself.

Thus, since in modern society there is a tendency and preference to resolve disputes through the ruling of a judge, the purpose of the discussion will be that the court should provide a response to the boundaries of interests that extend between the case and the language of the relevant law [139]).

That is, we have before us a negotiation about the integration of the case into some kind of "niche" that the law has established. While the defense attorney tries to propose a "less severe law" and the plaintiff tries to place the case in a "more severe law."

Thus, the court cannot refer to the beginning of the dispute, its history, and what caused the whole case to become a dispute. Rather, it must be more "effective" in determining what the line was crossed and what the penalty for crossing this line was [140]).

A just trial refers first and foremost to the situation that will occur after the verdict, and not just to the case itself.

Thus, the judge must be knowledgeable about the principles of social order, the arrangements that exist within the relationship between the parties.

139 Gulliver P.H. 1969 *Dispute Settlement without Courts* in Gluckman M. 1969, *Law in Culture and ciet*y Aldine pub. Chicago

140 Aubert V. 1969 Law as a Way of Resolving Conflicts in L. Nader 1969 Law in Culture C& Society Aldine pub Chicago

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And finally look at the whole picture, and not just at the specific relevant case before the court.

Thus, he must also respond to those moral commands that do not always receive significant expression in the law itself.

Therefore, through a deterrent system, as the Torah seeks, a just judgment is obtained, not a trial that may continue the conflict and drag it out for an unknown amount of time in the future.

The importance of a significant deterrent system becomes a touchstone for a just and final verdict.

This without needing a supreme being to direct man toward the "right way" to resolve conflicts.

Through a significant deterrent system, the number of conflicts will decrease and there will be enough time and means to completely resolve those few conflicts that will nevertheless occur in such a reformed society.

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Chapter Fourteen

As stated, out of the two hundred and thirty-two precepts of the Torah, seventy-four precepts can be identified that may advance any human society toward a harmonious life subject to the precepts of the Torah.

Since we are talking about the Torah's instructions, everyone can adopt for themselves a key that suits their perception. Therefore the method of presenting the precepts will be in the order of their appearance. Each precept that appears for the first time will be chronologically in the order of the books of the Torah. Genesis, Exodus, Leviticus, Numbers, and finally Deuteronomy.

One way to understand the Bible suggests the first appearance method as a significant way to explain and understand each term and/ or teaching in the Bible. Therefore, this first appearance presentation method is a way to indicate the significance of each teaching and instruction. The importance inherent in such a presentation may perhaps hint at the degree of impact that a particular teaching may have.

Each precept will be presented schematically, and if there is a need to interpret the precept, it will be interpreted. Next to each precept, the initial position in which it appears will be indicated, and if there are additional references to that precept, they will also appear in the presentation of the precept.

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The first precept that appears in Genesis, chapter 2, verse 24, will be difficult to accept. However, the meaning of this instruction is very important for the spiritual integrity of man. It is about the need to accept the destiny that has been determined for us. This is significant in that when a man takes a wife, he must be whole with her and create one homogeneous unit.

Admittedly, this is perceived as something unmodern, but in order to understand the hidden meaning here, one must see the instructions of the Ten Commandments that complement this instruction.

When a person is not complete with his or her spouse, he or she may covet others and even commit adultery. Two additional offenses related to a person's moral integrity. Therefore, when we are content with the socio-economic unit that a person creates with his or her spouse, he or she avoids committing more serious moral offenses.

The following instruction, there is no need to explain or justify. This instruction first appears in the book of Genesis, chapter 4, verse 10. It also receives additional reinforcements in the book of Exodus, chapter 20, verse 13, and in the book of Exodus, chapter 21, verses 12 to 14. It also appears in the book of Leviticus, chapter 24, verse 17, and in the book of Deuteronomy, chapter 5, verse 16. It is about the special instruction not to murder another person.

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If we are looking for meaning, then we can at least see from the order of presentation of these first two instructions that there may be some connection between the proximity of loyalty in the family and murder. Especially when there are cases in which murder was committed following disloyalty in the family. Therefore, it must be assumed that the linking of these two instructions together did not come about by chance or completely arbitrary.

Chapter 6, Verse 11, is a prohibition on zoophilia. Zoophilia is defined as having sexual relations with animals. This precept is reinforced by additional references. Exodus, Chapter 22, Verses 18 to 23. Leviticus 18:23 and finally Deuteronomy 27:21.

It can be assumed that when a certain teaching has many references, it can be understood that it is an important teaching that must be taken into account. There is no doubt that the phenomenon of having sexual relations with a non-human partner is a taboo that must be strictly observed. This prohibition is a touchstone for the morality of a given society. A society that permits sexual relations with a non-human partner is, to put it mildly, flawed.

The following instruction from Genesis is also related to sexual relations. Here it is about the prohibition of seeing or revealing the nakedness of one's parents. We learn this from Genesis, Chapter 9, verses 22 to 23. Similarly, in Leviticus, Chapter 18, verses 6 to 16, this prohibition is

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repeated. The Bible does not distinguish between seeing the nakedness of one's parents and having sexual relations with one's parents. In both cases, the Bible uses the same term. Therefore, even if it seems that the part of seeing the nakedness of one's parents is not "defective", at least when there are cultures in which all family members bathe together naked. However, the reason why one should not also see the nakedness of one's parents stems from the need to respect one's parents. When the argument here connects the honor and/or disrespect involved in exposing one's naked body in public. When, it is customary for slaves to walk naked in front of respectable people who walk around clothed, then exposing one's naked body may create disrespect for the person whose body is exposed.

In cultures where it was not customary to cover oneself with clothing or other attire, this prohibition, at least the part about not seeing one's parents' nakedness, was not perceived as a serious act at all. Therefore, this prohibition must be seen precisely in the modern context, where most people in the world's societies are clothed and hence exposing the body constitutes an act of humiliation.

For the sake of the following instructions, we turn to the Book of Exodus. The Book of Exodus contains many instructions, most of which are special instructions for the children of Israel. From the entirety of these instructions, we will list only nineteen instructions, which will also be presented in the order in which they appear in this book.

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Two additional instructions we find in the Book of Genesis, the first is found in Genesis, Chapter 12, Verse 17, and also in Deuteronomy, Chapter 5, Verse 16, and commands the human conduct of not taking another man's wife. The second instruction, which was already suggested earlier, is described in Chapter 33, Verse 33, with its counterpart in Deuteronomy, Chapter 24, Verses 14 to 15, where humans are commanded not to be cruel to other humans.

The first instruction in the Book of Exodus is presented in chapter 3, verse 5. This is the instruction to respect a holy place. A holy place does not necessarily have to be holy to the person who respects it, but rather holy in its general instruction.

Respecting a holy place for others constitutes a social virtue of the highest order and ultimately creates reciprocity in understanding the other, their faith, and their special way of activity.

The following instruction in the Book of Exodus speaks of receiving compensation at the end of a hired person's work. Every person who worked for a particular employer must receive compensation as soon as he leaves his employment. Thus, the employer must reward the former employee, who contributed to the success of the employer through his work [141]).

141 We learn about this teaching from the Book of Exodus, Chapter 3, Verse 22, as well as from Deuteronomy, Chapter 15, Verses 13 to 14.

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The following instructions in the Book of Exodus are included in the Ten Commandments received by the Israelites and transmitted to a large part of civilization in the world. The first instruction in the Book of Exodus, chapter 20, verse 7, indicates the fact that one should not lie to another. This instruction is reinforced in the Book of Leviticus, chapter 19, verse 11, and the Book of Deuteronomy, chapter 5, verse 11.

The following instruction receives many references. Although the first time we encounter this instruction is in Genesis 2:2, where it is said that God finishes the work of creation and rests on the seventh day. However, rest on the seventh day as a commandment for humans first appears in the Ten Commandments, Exodus 20:8-12.

In addition to this initial instruction, rest on the seventh day, called Sabbath, is also mentioned in Exodus 23:12, Exodus 31:13-15, and Exodus 35:2. It is also mentioned in Leviticus 19:3, Leviticus 19:3, Leviticus 23:3, and Leviticus 27:2. Finally, rest on the seventh day is mentioned in Deuteronomy 5:12.

The relatively numerous references to the issue of rest on the Sabbath or the seventh day constitute a very important guideline for humans, especially those who work for a living. Every worker needs a day of the week when he will be free and will not have to work.

The seventh day, as a universal teaching, constitutes an important part of the concept of well-being that every person should feel even if he is

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enslaved to another. Therefore, this universal teaching constitutes an important pillar for building a more just society.

The following four instructions all come from chapter 21 of the Book of Exodus. These instructions relate mainly to fairness in relationships between people.

The first instruction in this series is presented in verse 15 of chapter 21. In light of this instruction, hitting one's parents is a crime that must be punished. Along with this instruction, verse 17 adds the instruction that it is forbidden to even curse one's parents.

If we add to these instructions the instruction in verse 16 that prohibits trafficking in people and the instruction in verses 18 to 23 that prohibits hitting another person, we can offer a complete picture of moral behavior versus immoral behavior.

The entire range of moral behavior that the Torah requires of people, such as not being ungrateful to parents, not hitting them, and not even cursing them. Also, along with an immoral attitude toward parents, it is forbidden to both trade in people and not hit them. It almost completely shows the prohibition of slavery and the torture of another human being. A provision that can be respected by any civilized society in the world.

These instructions are reinforced by additional references found throughout the Bible. For example, the prohibition against mistreating one's parents is further mentioned in Leviticus 20:9 and Deuteronomy 27:16. The

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prohibition against trading in human beings is further mentioned in Deuteronomy 24:7. Similarly, the prohibition against hitting another person is reinforced in Deuteronomy 27:24.

The following instruction has already been mentioned in the previous chapters and, as stated, receives several reinforcements in several additional places. It is about the connection that must be applied between the offense and the punishment that is due to it.

The references are found, as stated, in the Book of Exodus, Chapter 21, verses 24 to 7, Chapter 22, verses 1 to 14, Book of Leviticus, Chapter 24, verses 20 to 22, and Chapter 22, verses 3 to 1, Book of Deuteronomy, Chapter 4, verse 22, Chapter 7, verse 9, and Chapter 19, verse 21. They all speak of the degree of punishment in relation to the degree of the offense.

Especially when one seeks to speak of the law of justice, which, as stated, must see the impact of the offense on society in its entirety and thus determine the appropriate punishment for the impact of the offense on society itself [142]).

Continuing until the end of Chapter 21, this connection between the offense and the punishment it deserves is presented, when at the beginning of Chapter 22 of the Book of Exodus we see the continuation of

142 See note 135 above.

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the punishment that is due for those offenses that are committed. Continuing in Chapter 22, we find four equally important instructions.

The first instruction refers to the problem of seducing a girl for the sake of marriage and finally deceiving her and robbing her of her happiness.

This moral problem is solved in a very special way in accordance with the instructions of the Torah.

Thus, although it can be assumed that this is an "unusual" solution for the "modern" period, one must always remember the deterrent effect of the punishment on the offender.

Therefore, as stated, things should be considered solely from the perspective of the effect that the punishment has on the offender and not whether it is "appropriate" for "modern" society.

In this context, one must examine, for example, how the offender might potentially behave if he had to give judgment and take responsibility for his criminal actions.

This idea itself may lead, first and foremost, to discretion on the part of that potential offender, which will prevent the offense from occurring in the first place, and this is the purpose of the law, to prevent offenses and not just punish the offender [143]).

In a special but not surprising way, the biblical law requires that one not engage in witchcraft. Although this may sound "inappropriate" for the

143 It should be noted that there is another mention of this teaching in Deuteronomy, chapter 22, verses 23 to 29.

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modern world, it is a well-known phenomenon even today. Various people engage in witchcraft, fortune-telling, and all kinds of activities that create a false impression and sometimes give "hope" after discouragement, disappointment, and despair. Therefore, the Bible asks in verse 17 of chapter 22 not to engage in witchcraft.

This instruction is important because it has additional references in Leviticus chapter 19 verse 20 as well as verse 31, chapter 20 verse 6, and also in verse 27 and in Deuteronomy chapter 18 verses 10 to 11. It teaches you how much the idea of acting morally places the limits of knowledge as a condition for understanding reality itself.

The following instruction in Chapter 22, verses 24 to 26, presents a special consideration required of the creditor vis-à-vis the debtor. The economic instructions that the Torah offers should be seen in the collection as instructions that may regulate in a much more moral way the economic relations between members of the same society.

Verse 27 in Chapter 22 of the Book of Exodus, places an unequivocal instruction that indicates a phenomenon that is no less important. Be attentive to the government and respect the rule of law. Once the government is established, its decisions and activities must be respected. All in order to enable the legal and authoritative management possible.

Chapter 23 of the Book of Exodus, sets forth four very important instructions at the very beginning. The first is already in verse 3, the

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prohibition of favoritism in judgment. This instruction, which is seen as important in the eyes of the Bible, has five more references later [144]).

The prohibition of favoritism in judgment comes in order to lead to justice. As we know, when conducting a trial, there is a possibility that the judges will favor a certain side for various reasons.

Here the Bible warns us against the phenomenon of distortion of justice that arises as a result of various preferences.

The following instructions are not to hold grudges, to respect animals and to behave with integrity.

Regarding the issue of respecting animals and the prohibition of abusing them, there are additional references in the Book of Leviticus, Chapter 24, verse 18, and in the Book of Deuteronomy, Chapter 22, verse 4, and verse 10, as well as Chapter 25, verse 4.

The possible connection between the abuse of animals and the deterioration and abuse of humans was already suggested in the previous chapter. Thus, maintaining a fair, merciful, and kind attitude towards animals may be a guarantee of merciful, fair, and kind behavior towards humans as well.

The two instructions not to hold a grudge and to behave with integrity have additional references. Regarding the mention of the prohibition of holding a grudge against another, it appears in the Book of Leviticus,

144 Additional references in Leviticus, chapter 19, verse 15, Deuteronomy, chapter 1, verse 17, chapter 16, verse 19, chapter 24, verse 17, and chapter 27, verse 19

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Chapter 19, verse 17. There are additional references to honest behavior in Leviticus, chapter 19, verses 12-14, Deuteronomy, chapter 25, verses 12-15, and chapter 27, verse 25.

The idea of not holding a grudge is very important and relates primarily to living without malicious intent in a society that is trying to conduct itself morally. Holding a grudge is first and foremost an inhibiting element. Furthermore, when a person holds a grudge, their entire perception of life is shaped by this feeling of resentment. Which may lead to unwise and sometimes antisocial and definitely immoral decisions.

Chapter 23 ends with a new concept in the world's legal system, it is about the laws of "Shmita". The meaning of the term "Shmita" is liberation, when something is dropped, it is released and becomes independent of the body that dropped it. Basically, it is a method that aims to allow the soil to rest and restore its nutrients [145]).

Today, instead of releasing the soil to renew itself, fertilizers and various chemical substances are artificially added. Which may cause, at least in light of the accumulated knowledge, various problems in food production.

However, here there is some concept that is equivalent to fertilization without using chemicals that are made to be dangerous. However, the

145 The Book of Exodus, Chapter 23, verses 10 to 11, the Book of Leviticus, Chapter 25, verses 2 to 7, the Book of Deuteronomy, Chapter 15, verses 1 to 2, as well as verse 9 and chapter 30, verse 1 in the Book of Deuteronomy.

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important variable for this method is the belief in the ability to receive from divine abundance.

In other words, a person who believes that there is providence and that there is an accountable system in the world will perceive morality and the motif of reward and punishment in a significant way and will behave in a much more moral manner.

The Book of Exodus offers two instructions at the beginning of chapter 23 that can be seen as important for all the inhabitants of the world. The first is the prohibition against gossiping and rumors, and the second is the restoration of lost property. These two instructions suggest a much more reciprocal relationship among the people of life in any given society [146]).

The last teaching of the Book of Exodus speaks of mutual aid. When it comes to an important social cause, the Torah commands believers to raise a donation. Thus, any goal for the benefit of the public can be realized [147]).

The Book of Leviticus, as is known, contains mainly laws for the Israelites. There we find all the laws of food permitted for the Israelites to consume, as well as special laws for the priests and Levites. Thus, out of a total of more than seventy laws described in the Book of Leviticus, there are twelve laws that can also be applied universally.

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146 Exodus Chapter 23 Verse 1 and Leviticus Chapter 19 Verse 13 and verses 16 to 18. The Second Commandment Exodus Chapter 23 Verse 4 and Deuteronomy Chapter 22 Verses 1 to 3

147 The Book of Exodus, Chapter 25, Verse 2, Chapter 44, Verse 6, the Book of Leviticus, Chapter 24, Verse 2, and the Book of Numbers, Chapter 15, Verses 19 to 21.

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Admittedly, there will be those who seek to apply all the laws of the Torah, but for the purpose of this work, it must be assumed that there is a difference between the laws intended for the priests among the Israelites, and the laws intended, for example, for women during menstruation (Leviticus, Chapter 15, verses 19 to 23).

Or instructions for treating a woman with a persistent flow of blood (Leviticus 15:25-28), or treating a house infected with leprosy (Leviticus 14:33-67), and/or treating a festering ulcer (Leviticus 15:1-13), and/or treating involuntary ejaculation (Leviticus 15:19-23).

Of course, any person, if they so desire, can adopt these health laws for themselves. However, these laws do not affect the moral behavior of society and can serve as an ideological concept for the benefit of a healthier life.

With regard to laws that can be called more comprehensive, we already encounter in Chapter 4, Paragraph 2, laws on offenses committed inadvertently and/or in good faith without prior intent. For the sake of justice, a distinction must be made between an offense committed inadvertently and/or in good faith and an offense committed intentionally and with prior intent.

When a person is engaged in his work and suddenly drops a hammer and injures another person, this action is the result of a mistake and not prior intent. True, it would be possible to accuse the offender of negligence and

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even to determine a guilty verdict against him, but there is a big difference between this act and an act committed with prior intent [148]).

The next series of laws, which can be seen as universal, appear in Leviticus chapter 18, verses 17 to 20. These are instructions on morality, which is also necessary in marital relationships. These instructions are also mentioned in chapter 20, verses 11 to 21, and in Deuteronomy chapter 24, verse 6.

The idea of morality should include all aspects of a person's life. It should be asked whether a person who cheats on his wife, for example, is also likely to cheat on his boyfriend and/or cheat financially? This concept must provoke thought in every person in the community. Can a person present a loyal personality in the workplace while pretending to be loyal when it comes to his relationship with his spouse?

Therefore, it must be assumed that there must be a connection between the personality of the person who commits adultery and his general loyalty. Of course, here the critics will come and argue that it is impossible to compare. A person cheats on his partner because of various circumstances. For example, a disconnection between the parties, and/or lack of attention, and/or lack of love that does not exist between them and/or any other

148 There are additional references to offenses committed unintentionally in the book of Leviticus, chapter 4, verses 22 and 27, Leviticus, chapter 5, verses 15 and 18, Leviticus, chapter 14, verse 22, Numbers, chapter 15, verses 24 to 29, Numbers, chapter 35, verses 11 to 15.

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life circumstances, therefore it is impossible to compare this with working conditions, for example.

This is exactly the correct argument that prevails. A person cheats because he believes that there are favorable conditions for his betrayal. He has a kind of "justification" to commit acts of disloyalty to the family unit, for example. What will happen if the "right" conditions arise at his workplace and he is "forced" according to the critics to cheat in this case as well?

Therefore, when talking about morality and/or ethics, we are obliged to talk about something absolute and much less "liquid" such as morality according to the "right conditions" and/or morality according to the "convenience" of the perpetrator.

The following two instructions are also found in Leviticus 18. The first instruction, in verse 21, speaks of the prohibition against offering human sacrifices [149]).

The next instruction speaks of the prohibition against incest. Repeating the prohibition already presented in Genesis 9 (verses 22 to 23), the Bible lists all the cases in which sexual relations between the parties will be considered incest [150]).

We will not repeat the cases detailed in the Bible, since the issue of incest may pose a problem in the definition. However, it can be assumed that

149 Another mention is in Leviticus, chapter 20, verse 25, Deuteronomy, chapter 12, verse 30, and Deuteronomy, chapter 18, verse 10.

150 Book of Leviticus, Chapter 18, verses 6 to 16, and verse 22, Book of Deuteronomy, Chapter 23, verse 1, Chapter 24, verse 6, and chapter 27, verse 20, and verses 22 to 23

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when it comes to at least the nuclear family, of father, mother, brothers and sisters, this prohibition constitutes a universal taboo. Parents are forbidden to have sexual relations with their children and vice versa.

Chapter 19 of the Book of Leviticus offers us four important instructions for the moral conduct of every society. The first instruction appears in chapter 19, verse 18, and is the prohibition of revenge. The Hebrew Bible prohibits revenge from the hand of man.

An act of revenge, according to the Bible, only leads to the continuation of cruelty. Therefore, out of belief in a moral and uncompromising Supreme Being, revenge will come from the Supreme Being and not from the hand of man.

This concept, despite being somewhat incomprehensible to the person against whom an act of "wrong" was committed, must be examined from a slightly different perspective of reward and punishment.

It is possible that the person in question was himself a "sinner" and the act committed against him was the punishment he deserved. Therefore, in short, when the "accounting" is left in the hands of the Supreme Being, there is a chance of achieving cosmic "equilibrium" and social harmony.

The next instruction in verse 19 in chapter 19 and also receives further mention in Deuteronomy chapter 22, verse 9 and verse 11, is about the prohibition of wearing a combination of wool and linen.

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In fact, the prohibition of wearing a combination of wool and linen comes to help the person himself. This is in terms of protecting the person from falling into deception.

A kind of continuation of the instruction from Leviticus chapter 19, verse 14, not to trip the person who does not see what is in front of him. Or as the Torah says, "You shall not curse the deaf, nor put a stumbling block before the blind" [151]).

Thus, by prohibiting in advance the wearing of mixed wool and linen, merchants will not sell such clothes, buyers will not purchase them, and the entire scenario proposed above will not occur at all. Society will continue to live in greater peace than it would have if it were permitted to purchase and wear a garment made of wool and linen together.

Thus, in fact, a seemingly simple law may lead to social cohesion and peaceful coexistence and mutual living among members of a society that practices the laws of the Torah in full.

We also find the following instruction in both Deuteronomy chapter 19 verse 29 and Deuteronomy chapter 23 verse 18. This is the important instruction that prohibits a person from fornicating with his family members. The intention of this term for fornicating with family members can be understood in at least two ways.

151 https://www.sefaria.org.il/Leviticus.19.14?ven=hebrew|Tanach_with_Ta%27amei_Hamikra&lang=he&aliyot=0

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On the one hand, the obvious sexual aspect. That is, not to cause a family member to engage in prostitution for money. However, on the other hand, it is possible to see this as a general prohibition against exploiting family members for any reason.

The question arises as to who are the family members in question. For this purpose, all provisions prohibiting incest must be adopted. In detailing these provisions, all persons who are considered prohibited from incest are presented.

Since it is known that incest is defined as sexual relations between family members. It follows that all those mentioned as prohibited from incest will be considered family members who are prohibited from incest.

Chapter 19 of Leviticus also offers a reference to the fair behavior of people in society. For example, leaving the grain at the edge of the field for the poor as prescribed in Leviticus [152]). Similarly, the Bible requires members of society to behave morally and moderately, to respect the elderly, and forbids harming another person [153]).

The last instruction in chapter 19 comes in verses 3 to 4, as well as their parallel in chapter 25, verse 17 of the book of Leviticus. It is about the prohibition of deceiving others, even when that person is a stranger. In

152 The Book of Leviticus, Chapter 19, verses 9 to 10, and also Leviticus 23, verse 22, and also in the Book of Deuteronomy, Chapter 14, verse 29, and the Book of Deuteronomy, Chapter 24, verses 19 to 21.

153 Accordingly, Leviticus Chapter 19 verses 2 to 6, as well as Deuteronomy Chapter 27 verse 25. Leviticus Chapter 19 verse 22, and finally Leviticus Chapter 24 verse 19.

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fact, especially when that person is a stranger and a foreigner, the prohibition of deceiving him is more stringent.

Throughout the Bible, God imposes all kinds of instructions and laws on the Israelites, and part of the reasoning for these laws is that the Israelites were strangers in Egypt and therefore they must understand the state of mind of a stranger. Being strangers in a foreign land, God saved them and therefore they must respect the stranger and foreigner who is among them.

This instruction of the prohibition of deceiving others in general and specifically prohibiting them if they are a foreigner, comes in contrast to the concept of the Quran. For example, Surah 3 verse 28, claims that one should not associate with infidels, but it is permissible to deceive them. Similarly, Surah 4 verse 144 makes the same claim that it is permissible and even desirable to deceive the "infidel." This is the other who is not connected to the "Muslim nation" [154]).

The other three instructions in Leviticus come in chapter 25, verses 25 to 30, and speak of the laws of land redemption. Chapter 25, verses 60 to 7, presents the prohibition against taking interest and biting. This prohibition is paralleled in the reference in Deuteronomy chapter 23, verses 20 to 21.

154 As well as Surah 83 verse 34 claims that the "infidel" should be ridiculed and hence it is permissible to enjoy him, as well as Surah 86 verse 15 which permits a Muslim to plan tricks against the "infidel" and hence it is to deceive him — all quotes from the Quran, Hebrew translation by Uri Rubin, Tel Aviv University Press, 2005;

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Finally, in chapter 25, verse 10, there is a command to consume old for new.

The importance of these instructions comes from one intention only. To create harmony and reciprocity in the relationships that exist between members of the same group. It is assumed that there are disputes over property, since land disputes can be very threatening to the integrity of the community.

Also, the issue of "Neshech", that is, the “biting”, which is "murderous interest" as occurs when loans are taken from those who are called "loan sharks". It is not for nothing that they are called by this name, they are and they "bite", hence the term "Neshech" means biting into the living flesh of the borrower. Something that is strictly forbidden by the Bible.

The instruction to consume old before new is a first-rate organizational instruction. Its purpose is to lead to significant "savings" in a person's perception of reality. First, it must be looked at from a social perspective. When a person consumes the new product, and leaves the old one in storage, this may cause a loss of social equilibrium.

For example, a person is married to a woman for a certain number of years.

Of course, over time the woman ages, just as the same person has aged. Without this prohibition, the situation would be that he would abandon his

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older and older wife and take a new and younger wife for himself. This is a situation that undermines the entire social equilibrium [155]).

The Book of Numbers also contains many instructions, most of which apply to the Israelites themselves. However, there are ten instructions that can also be applied to the rest of the world's population. The first provision of Numbers, has already been suggested in the previous chapters, is the payment of a fifth plus for an offense that the person confesses to [156]).

The Torah distinguishes several types of offenses, but unlike the perception of the law books, here the difference stems from the process of the offender's capture. When the offender is caught in hiding, or is caught with the loot in his hand and/or is not caught but confesses himself, there will be a difference in the punishment he receives.

When the offender confesses, he will pay an additional fifth for the theft he committed. In contrast, a thief caught in hiding will pay four times the value of his theft [157]).

155 Muslim Sharia law permits this, with each Muslim being allowed to marry four wives. As a result, in countries where Islamic Sharia is in effect, a situation has arisen in which a man abandons his "older" wife and marries a younger one. This causes conflicts and family problems, including inheritance issues and various social struggles. From Bill Warner, Sharia Law for Non-Muslims, Islamic Politics Research Center Publishing, 2016;

156 Book of Numbers, chapter 5, verse 6.

157 Here too, there will be a difference between the type of theft and whether the thief had to humiliate himself/herself. There will be no difference in paying the fine.

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Verses 12 to 30 of Numbers, presents the provision for a treacherous wife. As mentioned, when the husband never has the possibility of knowing whether the offspring he is raising is indeed his.

Therefore, when the wife is unfaithful, such a discovery may make the husband suspicious. Which leads to a murky relationship between the parties. Therefore, when a provision that sets things out in an orderly manner helps in setting the boundaries and regulating family relationships.

Chapter 6 of the Book of Numbers talks about the laws of abstinence. The state of abstinence is a state that must be considered. A person can decide to abstain from performing various acts. Whether these acts are beneficial to society and/or not. It is necessary to establish procedures and instructions on this subject.

In addition to the topics mentioned above, the Book of Numbers deals with very complex issues. For example, Chapter 12 verses 1 to 2 and Chapter 13 verse 32 present a very important and influential social problem, gossip. Or as it is more traditionally called, "evil speech." In this sense, it is mainly about slander and half-truths that are intended to cause humiliation and even harm to the other party.

Therefore, it is very important to establish significant laws against slander and against "evil speech" and/or slander. It is worth mentioning here the "sin of the spies" for which, because they slandered the Promised Land, all the Israelites were punished and forced to wander in the desert for forty

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years, until the entire generation that came out of Egypt died. This severe punishment reminds us of how forbidden it is to slander and to engage in slander.

The following set of rules addresses two important issues. The first is vows and promises made by people [158]). The second issue is no less important, proper behavior in times of war. Here we notice instructions on how to treat prisoners of war [159]). As well as Chapter 10, which deals with two important issues, what is the law of warriors who killed in war and what is done with the spoils of war [160]).

Finally, the book of Numbers presents a very important variable for the benefit of society, the law of cities of refuge [161]). A city of refuge is a place where the unintentional murderer can flee. The Torah, as stated, distinguishes between a premeditated murderer and an unintentional murderer. Since the punishment for a murderer is death, usually the ones who carry out the verdict are the family members of the murdered person in the framework of "blood revenge".

However, when a person kills another person unintentionally, accidentally, there is a fear that the family of the murdered person will issue the

158 Book of Numbers, chapter 30, verses 3 to 17, and also Book of Deuteronomy, chapter 23, verses 22 to 24.

159 Numbers Chapter 31 Verses 17 to 18

160 Numbers Chapter 31 Verses 21 to 30

161 Book of Numbers, chapter 33, verses 16 to 28, as well as Deuteronomy, chapter 4, verse 44, and chapter 19, verses 2 to 4, as well as verse 9 in the same chapter.

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verdict, even though the murderer did not intend to cause death to another.

Thus, that unintentional murderer can flee to a city of refuge where the family of the murdered person cannot touch him. When There is such a respite, there is a possibility that things will become clearer and the family of the murdered person may even forgive the accidental murderer.

Of the forty-seven new instructions found in the Book of Deuteronomy, there are eighteen that can be seen as appropriate for any human society. The first instruction has already been suggested before, and is to appoint judges and police officers (Deuteronomy 16:18). The next instruction has also been suggested and speaks of conviction in a trial only when there are at least two independent witnesses (Deuteronomy 17:6 and 19:16).

The next instruction should also be seen as belonging to the same category and speaks of how to act when there is a hostile witness (Deuteronomy 19:16-20).

The laws of war are discussed in chapters 20 and 24 (Deuteronomy 20:10-14 and 24:5). Within those instructions, warriors are asked not to damage fruit trees in war (Deuteronomy 20:19). Next are the laws of warriors preparing for war (Deuteronomy 20:5-8), as well as the laws of an unknown slain person (Deuteronomy 21:1-9), and finally the laws of a woman captured in war (Deuteronomy 21:12).

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Additional instructions in Deuteronomy can present a much more reciprocal conduct in human society. For example, the prohibition against preferring descendants (Deuteronomy 21:15-17) and the prohibition against burying a dead body, especially when the person is hanging, in order not to further humiliate the dead (Deuteronomy 21:22-23). At the same time, Deuteronomy also discusses the issue of marital relations such as marriage and divorce laws and rape laws [162]).

Regarding the prohibition of "cross-dressing", found in Deuteronomy, chapter 22, verse 5, an explanation has already been offered as to why this prohibition is also appropriate in modern society. Likewise, in Deuteronomy, chapter 23 we find the prohibition of turning in a runaway slave (Deuteronomy 23:16-17), the laws of debt collection (Deuteronomy 23:10-13), and the prohibition of oppressing a slave (Deuteronomy 24:14-15).

Chapter 25 of Deuteronomy also speaks of the need to behave morally. For example, in the case of immoral behavior on the part of a woman (Deuteronomy 25:11-12) and to be fair in business (Deuteronomy 25:12-15). These constitute a touchstone for a reformed society.

162 The first verses of Deuteronomy chapter 22 verses 13 to 21 and 28 to 29 are presented in order, as well as an additional mention of marriage laws in Deuteronomy chapter 24 verses 1 to 4. The laws of rape are discussed in Deuteronomy chapter 22 verses 23 to 27.

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Chapter Fifteen

After the Torah's instructions can be seen as universal instructions that enable a mutual, harmonious way of life. Based on the assumption that the result of implementing these instructions, we will receive a more reformed, just and happy society. Below, the list of instructions is divided according to the order of their appearance in the Bible.

The teaching	The book	Chapter and verse	Additional mention
Relationship between a man and his wife	Genesis	2:24	
Thou shalt not murder	Genesis	4:10	Exodus 20:13 Exodus 21:12-14 Leviticus 24:17 Deuteronomy 5:16
Prohibition of zoophilia	Genesis	6:11	Exodus 22:18-23 Leviticus 18:23 Deuteronomy 27:21
Thou shalt not expose the nakedness of parents	Genesis	9:22-23	Leviticus 18:6-16
Thou shalt not take another man's wife	Genesis	12:17	Deuteronomy 5:16
Thou shalt not be cruel to other people	Genesis	13:13	Deuteronomy 24:14-15
Respecting a holy place	Exodus	3:5	
Compensation for work	Exodus	3:22	Deuteronomy 15:13-14
Not lying	Exodus	20:7	Leviticus 19:11 Deuteronomy 5:11
Sabbath	Exodus	20:8-12	Exodus 20:8 Exodus 23:12 Exodus 31:13-15, Exodus 35:2 Leviticus 19:3,30 Leviticus 23:3 Leviticus 27:2 Deuteronomy 5:12
Honoring parents	Exodus	20:12	Leviticus 19:3
Not stealing	Exodus	20:13	Leviticus 19:11

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			Deuteronomy 5:16
Not bearing false witness	Exodus	20:13	Exodus 23:1-3 Leviticus 19:11 Deuteronomy 5:11
Hitting one's parents	Exodus	21:15	
Stealing a person	Exodus	21:16	Deuteronomy 24:7
Cursing one's parents	Exodus	21:17	Leviticus 20:9 Deuteronomy 27:16
Hitting another person	Exodus	21:18-23	Deuteronomy 27:24
Type of punishment according to the degree of the offense	Exodus	21:24-37	Exodus 22:1-14 Leviticus 24:20-22 Leviticus 26:3-41 Deuteronomy 4:26 Deuteronomy 7:9 Deuteronomy 19:21
Seducing a girl	Exodus	22:15-16	Deuteronomy 22:23-29
Prohibition of witchcraft	Exodus	22:17	Leviticus 19:26,31 Leviticus 20:6,27 Deuteronomy 18:10-11
Prohibition of fraud and deceit	Exodus	22:20-23	Leviticus 5:3 Leviticus 19:33-36 Deuteronomy 5:16
Creditor laws	Exodus	22:24-26	
Respecting government	Exodus	22:27	
Prohibition of gossip and rumors	Exodus	23:1	Leviticus 19:13 Leviticus 19:16-18
Prohibition of favoritism in court	Exodus	23:3	Leviticus 19:15 Deuteronomy 1:17 Deuteronomy 16:19 Deuteronomy 24:17 Deuteronomy 27:19
Restitution of loss	Exodus	23:4	Deuteronomy 22:1-3
Animal cruelty	Exodus	23:5	Leviticus 24:18 Deuteronomy 22:4,10 Deuteronomy 25:4
Not holding a grudge	Exodus	23:5-6	Leviticus 19:17
Behaving with integrity	Exodus	23:7-9	Leviticus 19:12-14 Deuteronomy 25:12-15 Deuteronomy 27:25
Laws of shmita	Exodus	23:10-11	Leviticus 25:2-7 Deuteronomy 15:1-2,9 Deuteronomy 31:1

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Raising a donation for the benefit of an action	Exodus	25:2	Exodus 34:6 Leviticus 24:2 Numbers 15:19-21
Laws of unintentional offenses	Leviticus	4:2	Leviticus 4:22,27 Leviticus 5:15,18 Leviticus 14:22 Numbers 15:24-29 Numbers 35:11-15
Morality also in marital relations	Leviticus	18:17-20	Leviticus 20:11-21 Deuteronomy 24:6
Prohibition of human sacrifice	Leviticus	18:21	Leviticus 20:25 Deuteronomy 12:31 Deuteronomy 18:10
Prohibition of detailed incest	Leviticus	18:6-16	Genesis 9:22-23 Leviticus 18:22 Deuteronomy Deuteronomy 24:6 23:1 Deuteronomy 27:20, 22-23
Behave with morality and moderation	Leviticus	19:2-6	Deuteronomy 27:25
Leave the grain at the edge of the field for the poor	Leviticus	19:9-10	Leviticus 23:22 Deuteronomy 14:29 Deuteronomy 24:19-21
Prohibition of revenge	Leviticus	19:18	
Prohibition of mixing wool and linen	Leviticus	19:19	Deuteronomy 22:9,11
Prohibition of instigating family members	Leviticus	19:29	Deuteronomy 23:18
Respect the elderly	Leviticus	19:32	
Do not deceive others even if they are strangers	Leviticus	19:33-34	Leviticus 25:17
Prohibition of harming another person	Leviticus	24:19	
Laws of land redemption	Leviticus	25:25-35	
Prohibition of taking interest and usury	Leviticus	25:36-37	Deuteronomy 23:20-21
Consuming the old for the new	Leviticus	26:10	
Isolation of the sick	Numbers	5:2-3	
Confession of sins	Numbers	5:5	

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Payment of a fifth plus for a crime that the person confesses	Numbers	5:6	
Laws of a treacherous wife	Numbers	5:12-31	
Laws of abstinence	Numbers	6:2-21	
The immigrant and the foreign citizen are equal to the children of Israel	Numbers	9:14	Numbers 15:15-16 29 Deuteronomy 10:19
Prohibition of slander	Numbers	12:1-2	Numbers 13:32
Laws of vows	Numbers	30:3-17	Deuteronomy 23:22-24
Laws of prisoners of war	Numbers	31:17-18	
Laws of warriors who engaged in killing	Numbers	31:21-24	
Laws of spoils of war	Numbers	31:26-30	
Laws of cities of refuge	Numbers	35:16-28	Deuteronomy 4:42 Deuteronomy 19:2-4, 9
Appoint judges and police officers	Deuteronomy	16:18	
Trial by at least 2 witnesses	Deuteronomy	17:6	Deuteronomy 19:16
Law of hostile witness	Deuteronomy	19:16-20	
Law of war	Deuteronomy	20:10-14	Deuteronomy 24:5
Prohibition of damaging fruit trees in war	Deuteronomy	20:19	
Law of combatants preparing for war	Deuteronomy	20:5-8	
Law of unknown martyrs	Deuteronomy	21:1-9	
Law of a captive woman	Deuteronomy	21:12	
Prohibition of preferring descendants	Deuteronomy	21:15-17	
Prohibition of mourning a dead body	Deuteronomy	21:22-23	
Laws of marriage and divorce	Deuteronomy	22:13-21, 28-29	Deuteronomy 24:1-4
Laws of rape	Deuteronomy	22:23-27	

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Prohibition of "cross-dressing"	Deuteronomy	22:5	
No extradition of a runaway slave	Deuteronomy	23:16-17	
Laws of debt collection	Deuteronomy	24:10-13	
Prohibition of exploiting a worker	Deuteronomy	24:14-15	
Punishment for a woman who behaves immorally	Deuteronomy	25:11-12	
Be fair in trade	Deuteronomy	25:12-15	

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